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THE BIG IDEA

William S. Mitchell, Newton, Mass.

Things were clearly going wrong at the Fourth Street Baptist Church.

No one knew this better than "Bob" Elliott, the Reverend Robert Elliott, Minister, to give him his proper and pulpit name, (but everyone in the city called him "Bob.")

To save his life he could not discover what it was that was wrong. He was working harder than ever before in his life. His desk pad showed a comfortable margin on his calling plan. Congregations were good. But in his heart, for all the surface indications of success, Elliott knew the church was going down hill.

Worst of all he knew that he was the only one who believed it. Everyone else counted the situation the most hopeful the church had ever known.

What had got into him. Was this simply a case of nerves or was there some deep, unrecognized danger no one was able to see and yet which he could intuitively feel?

It came to him one day in a flash, as he was casting up the account of the work of the past month. How futile it all looked! Hours upon hours spent upon non-essentials. Days frittered away in committees of every manner of description. Night after night given over to addresses of every manner and kind wherever he was asked and by whomsoever. Was it paying, all this frittering and whisking and talking?

What was the church getting out of all this? The Fourth Street Baptists who were paying his salary, what did they derive from these labors which were the majority of his appointments for the month?

As the thought came to him he remembered that he had carried upon his tickler pad on his desk for that entire month the oft-rewritten notation concerning his next winter's program. But he never had found time to consider it.

Now, that he had thought of it, he seldom had found time, during his entire pastorate at Fourth Street. There had been series of sermons on pertinent themes which he had contemplated. Some of these had been preached, but haphazardly, as chance has served. There had been objectives he had intended to outline for the church organizations but in the end these had gone on in their comfortable, routine way, neither better, nor worse than in preceding years.

That was it! What was really wrong with the Fourth Street was that the church was neither progressing nor failing. It was in the doldrums of habit. It was doing in a highly creditable manner the usual thing. Its organizations were functioning with a fair degree of success along the customary lines of such societies.

The church had no big idea. Neither had the Reverend Robert Elliott, D. D. This was what was wrong. The church was merely a very efficient sample of a very duplicated style of religious effort. It had no more personality than a red front grocery.

It was that hour, in the Fourth Street Baptist Church, the Big Idea was born, that was to make his church a different church, to give it personality.

The Big Idea itself was rather a simple thing. It was **Friendliness**. It was welcome and attention and kindness and recognition and remembrance that folks liked in the churches about which they talked. Why not capitalize these for Fourth Street?

There was a fine working basis, for the Fourth Street Baptists were those comfortable, dependable folks, who are neither rich nor poor, who live neither in garrets nor in mansions on the Avenue. Naturally they had been friendly, so far as habit and convention permitted them. Elliott had to admit that he himself had a Sunday manner rather stiffer than on week days. He noticed that it seemed easier for folks to use the "Doctor" on Sundays who customarily hailed him as "Bob" on week days.

Calling in the heads of his church organizations he outlined to them his Big Idea. Fourth Street was to be "The Home of Friendliness." They would specialize in friendship. Every member must become a friend. Every stranger must find here a welcome so warmhearted, so sincere that it would never be forgotten. The church itself must become a Family. Need, in this family, must be immediately met with unmeasured sympathy. All the relations folks enjoyed with it must be personalized. It must like folks, not in order to get their names for membership, but for their own sake.

How these captains of his did respond! There was a spontaneity of suggestion and a heartiness of agreement for which Elliott was not prepared. Their readiness to adopt the suggestion rather shamed him for his previous

inattention to their plans and policy. Plainly his work was cut out for him if he was to succeed.

That week Elliott declined all requests for outside service and shut himself up with his Big Idea. He shamelessly shirked on the exhibition Day of the Racquet Club, though he was a star performer. He notified the Parent-Teachers' Association that he would be unable to address them on Wednesday night. He even postponed an important committee of the Church Federation of which he was chairman.

Facing the idea—how could it be made effective? The family metaphor came back again and again into his thought. If Fourth Street Baptist Church were a family what would it do differently from the way in which things were being done?

The Prayer Meeting was his first interrogation. Honestly he had to admit that he hated to think of that meeting. It had been the bane of his pastorate at Fourth Street. Could it be made into a Family and Friendly affair? If so, how?

Would a family ever enjoy an evening about the fireside as stiff and formal as those Friday nights? The thing began to evolve before his very eyes. A big, roomy, cheery family circle, with the young folks at the piano and the aged folks in their comfortable chairs in the midst of the circle and then the chatter of a family, the banter and repartee, the hush while the group around the piano sang, then the opening of the Old Book and the reading, as he remembered his grandfather reading, the chapter for the night, then the prayers, earnest, simple, unaffected, remembering the boys over there, mentioning the members of the family far away, the one ill upstairs. He saw it now.

Next Sunday he announced that the Fourth Street Baptist Family would have Prayers on next Friday night and that he wanted the whole family to come. My, how they did come! Folks who hadn't been in prayer-meeting for years, just to see what new notion the Reverend Bob was trying out. The young folks were there, and they had rehearsed, for the minister had warned them that he wanted a song from them. Yes, and grandfather Jacobs and granny Schmidt and others of the older members were there. The chairs were arranged in a big roomy circle with the piano at one side, and as the folks came in, the minister and the deacons were visiting up and down the room as though a prayer-meeting never had been thought of. It all seemed so natural, to talk about God and the church and the dear boys away from home. Even old man Tribby who had never testified in the memory of any member of the church put in his word, too, with the rest. It was just a part of the rest of it to open up the book and read from it the chapter and then, for all to kneel down, like you used to do at grandfather's, and everyone offer just a little prayer. Little Miss Doffitt, who used to be a Methodist, just shouted out so shrilly and so funnily that every one laughed right out loud, "A-men!" And she laughed with

the rest. "I allus told y' I wuz a shoutin' Methodist," she laughed. "God bless the Methodists! Yes, and the Presbyterians and the Disciples and all the rest of our cousins!" added the minister. And it didn't seem at all wrong to laugh, even if it was "prayer meetin'."

The Big Idea took. That church seemed to simply crystalize around it. You could not get in or out of it without handshakes galore. Strangers heard about it and came to service just to see what they called the "Baptist handshaking machine." Best of all, through the length and breadth of the parish there crept a new kindness and thoughtfulness and sympathy with one another. Sorrow never came but there were ministering Christian friends to help. Death found a mighty, tender, fellowship thrown around the mourning family. Even birthdays and anniversaries ceased to be personal occasions and became church occasions! Wasn't Fourth Street a family, and ought not the family to remember birth days and golden weddings and the rest?

Do you wonder the church began to grow and that, today, the most firmly rooted institution in Garrettsville is the Fourth Baptist Church. The Big Idea isn't exhausted yet. It has been paying dividends steadily for a year and promises to keep on doing so indefinitely. It has centered what was previously a mere ecclesiastical routine and given it a soul. It has organized the scattered efforts of a pastor and made them a steady drive toward the building of a part of the kingdom of God.

Has your church a Big Idea?

How to Keep Ahead of Your Work.

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tation to backslide will come, but be steadfast; persist in being systematic and one day you will find it just as natural to be systematic as it is to breathe. Practice, you know, makes perfect. The only sure time to begin is now while the matter is fresh in your mind and you are in the mood.

THE PASTORS' FORUM.

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who tries to prevent this enraged man from getting justice.

When we say that the pastors will turn bolshevists, what do we mean? Do we mean that they will go to work and burn all the church buildings and kill a vast number of people? No, they have too much Christian manhood and womanhood about them to do that, but they will be forced to step out of ministerial work into other fields where they can receive a living wage and justice. What, then, will become of the great effort to evangelize the world? The very heart of the work will be destroyed. The pastors do not want to do this, but under the present conditions thousands of them will have to do so, and thousands of theological students will turn to other branches of work. Will not the churches of God awake to the great peril that is before their door, before it is too late?

HOW TO KEEP AHEAD OF YOUR WORK

ELMER WOODRUFF BLEW, CLEVELAND, O.

Your efficiency in planning your work and in working your plan depends in no small degree upon the system at your desk. All your splendid plans, fine schedules and eager desire to dispatch your work will peter out if there is not linked up to them some good system at your desk. It will therefore be a good move on your part to look at your desk and ask yourself if that desk is so organized as to keep pace with a schedule and dispatching ability.

There are two distinct kinds of desks, the roll-top and the flat-top. The latter is preferable to the roll-top desk, because there are no yawning pigeon holes to invite procrastination with various papers that ought to have attention and be disposed of when in hand. It is also a neater looking desk and more likely to be kept in order, because there is no accommodating roll top to pull down and hide disorder. It has rightly been called the efficiency desk. If you do not possess a desk and you contemplate purchasing one, by all means get a flat-top kind, not only because you will find you can buy one for less money than the roll-top, but because with such a desk you will be in line with up-to-date efficiency methods.

In this article I want to tell you how you can install and maintain a system at your desk. You can be just as systematic at your desk and in all of your work as the modern, up-to-date business man. Being systematic is after all a matter of habit, and you can form the habit of being systematic if you will plan, and then go about to accomplish it. A knowledge of systematic ways of working and the habit of being systematic, like the study of theology and the ability to preach, do not come by weak wishing, but by study and experience. The important thing is to make your decision and then proceed with plans and methods that will bring about the results you desire. The satisfaction that will come will repay you for your effort, but best of all you will be able to do your work better and quicker and the influence of your methodical ways will react throughout your life and work. Just prove it to your own satisfaction.

One of the first things to do before attempting to install a system in and at your desk is to have a thorough desk cleaning. Take out every drawer and empty the contents. And if you have a roll-top desk clean out the pigeon holes, too. Make a clean job of it. It is surprising what will get hidden away in desk drawers unless one is quite orderly. Now look at the pile of papers and what-not that once had an abiding place within the secret places of your desk. Honest now, how much of the matter was really essential in your desk?

Now take out of the pile that which is valuable and essential to your work and destroy the rest. Don't hang on to anything that will retard you in reaching the goal you have in view. You probably know that one of the greatest hindrances in keeping a desk from being the servant that it is intended to be is the junk that is allowed to accumulate in the drawers. Install a system and then make it

a rule not to place one thing in the desk but what rightfully belongs there. Don't make it a receptacle for all manner of unclassified material, but a work bench where are kept the tools and materials you work with. In so doing you will make it your servant—you will not be its slave.

Perhaps it will be well to get clearly in mind the purpose of a desk. It has a two-fold use. First, it serves as a work bench; and, second, it is a place to keep tools. In the first use as a work bench, the desk ought to be kept clear for work. Frankly, I could not work at some desks with the disorder that obtains, a seeming avalanche of papers covering every available inch of space. One cannot do orderly work on a disorderly desk. Do you know how to keep a desk clear for action? Can you keep it free from litter and organized for definite work? Until you do you will never be efficient in the use of your desk. It will not be your servant—you will be its slave.

As a place to keep tools and work, only the necessary tools and work should be kept in or on the desk. Don't make your desk a place to put things you do not know what to do with. Study your needs, decide what tools are necessary, and what work ought to be on the desk, and then put all other equipment or materials that will in any way hinder you from doing your best work in some other place. There may be some things that have had an abode for so long in your desk that it will seem that they belong there. But if there is not some definite use for them at your desk you'd better part company with them, so far as having them around your desk is concerned. This applies particularly to matters that have no place in the desk.

Now that the desk is cleaned out how shall one go about to install a system? Remember that classification is the very basis of system. In order, therefore, to install a system you will need first of all to classify your desk equipment. Place things of a class together. The reason that a certain book in a large library can be found with comparative ease is because the books are classified and indexed. If you will classify your equipment it will be easy to organize your desk and you will eliminate trouble in finding any of your equipment when you need it. The old rule, "A place for everything and everything to its place," is a good rule for the minister with reference to his desk, and with all his materials.

It will simplify matters if you will take a piece of paper and put down the several classifications of materials and tools you use at your desk and group under each classification the various parts of your desk equipment. You will have such headings as Stationary, Tools, Sermons, Supplies, etc. Then under each heading will come the equipment that belongs in each classification. Try this and see how it simplifies the initial work of desk organization.

After you have classified your equipment, the next thing in order is to organize your desk. You have your equipment classified; now decide where that equipment will be best suited

to your needs and convenience in your desk. And here, too, it will be well for you to use a sheet of paper and study out your needs, the equipment you have and the arrangement of your desk. The tools you work with ought to be close at hand and very accessible, because you are using them quite often. Other parts of your equipment that you do not handle so often can be placed in lower drawers. Make this a rule to put the things most used in the most convenient place. The organization of your desk, therefore, will be largely on this basis.

I think I can be most helpful if I tell you just how I have my desk organized for definite work. It will be a guide to you in organizing your desk. Let me say, first of all, that I have a regular time for desk cleaning when everything comes out and the desk is overhauled. Keeping a desk clean, I have found, exerts a very helpful influence on one's work. It acts like a tonic. Once every month I have a desk cleaning and I go back to my work with a fresh start and increased vigor. You have had the same experience and you know the splendid reaction that follows. It is well to have a stated time for such an operation; so I take the first Monday morning of each month.

There are two parts of the desk to be organized—the top and the drawers. In my desk there are three drawers on the left hand side all the same size, and two drawers on the right hand side, the upper one being the same in size as the drawers on the left, while the bottom drawer is twelve inches deep. Then there is a shallow middle drawer.

The first drawer on the left is given over to sermons. Here I keep my own sermons which are preserved in loose leaf books of standard size. In this drawer I also place material for sermons I am soon to prepare. Anything that has to do directly with my own sermons and material for sermons I am preparing goes into this drawer. In order to keep material that goes into this drawer classified, I use 5x8 envelopes,, each envelope bearing the subject of the sermon under preparation.

The second drawer is for stationery. Here I keep letterheads, envelopes, carbon paper, postal cards, etc. I have the drawer fitted with a regular stationery store handling office equipment. By this arrangement I can conveniently place the different size letterheads and envelopes which I use, as well as carbon sheets and plain paper, and get them without confusion. There are eight compartments for as many different kinds of stationery and easy of access. Nothing else goes into this drawer and the paper is arranged according to its use.

The bottom drawer is reserved for materials and tools that are used only occasionally, such as different colored writing and show-card inks, lettering brushes, visiting cards and the like. I also keep in this drawer a small ball of twine and a few pieces of cord and other odds and ends that come in handy from time to time.

In the deep drawer on the right side I keep my "Day's Work File," church hymnal and song books used in the different departments of the church work, railroad folders, graphic chart book, etc. This drawer is devoted to the

larger equipment because of its size, most of which is not used daily.

The top drawer on this side contains a Work Organizer. This is a convenience with pockets so that various papers and matters can be kept separate and accessible when wanted. It is a further help in organizing one's work. I have labels on these pockets as follows: "Hold Over," in which I place matters awaiting action; "Church, S. S., C. E.," into which I put announcements, order of service and other matters pertaining to the services of the church, Sunday School and Christian Endeavor; "Bills," "Receipts," "Calling," etc. Work Organizers can be purchased from stationers from one to three dollars.

The most convenient drawer of all is the shallow middle drawer in which I keep the equipment that I use quite often during the day's work, such as ruler, scissors, paper punch, clips, rubber bands, thumb tacks, etc. To keep these materials organized I have a desk drawer tray, made of wood and having about a dozen wells shaped like the bowls in a cash drawer. This occupies about one-half of the space in the drawer. Back of this tray I have pasteboard boxes of uniform size fastened together with paper clips in which I place extra materials and equipment that is not used so often.

When I come into my study in the morning the top of my desk is free of everything except the glass pad and calendar. The right hand side is for work which is to be done. On it I place the morning mail, matters from the tickler, and anything else that is to have action that day. This matter is then sorted and placed in the proper place in the Day's Work File. The matter in this file plays an important part in the planning of the day's work.

The glass pad on my desk is reserved for working space, while the left hand side of the top is for finished matters. Nothing on the right side is allowed to pass to the left side until it is entirely completed. By such a system I avoid confusion and always know at any moment what matters are finished and which ones remained unfinished. If I have to leave my study unexpectedly, in less than a minute I can have my desk cleared and everything in its right place. I could not do this if I did not have such a system as I have outlined.

The way to maintain a system is to keep it in operation. Do not allow yourself to put one thing any place but where it belongs. Don't say to yourself, "Oh, well, I'll just slip this in here for this time." Never do that; for just that moment your system will begin to break down. Be rigid with yourself. Have a place for everything and then see to it that everything gets to its right place. Never leave your desk, except in an emergency, until it is cleared and ready for work when you return. Do not allow papers to accumulate on your desk. Just one thing at a time; finish it, and then pass on to the next item. In this way you will have little difficulty in maintaining a neat desk and keeping a system in operation.

In closing let me urge you to install some kind of system at your desk. You can do it. Make it simple and then stick to it. The temporary

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THE MAN OF THE HOUR

REV. R. LINCOLN LONG, TOLEDO, OHIO

Text: "And when the devil had completed every temptation, he departed from him for a season. And Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all." Luke 4:13-15.

This passage is truly a most profound and significant statement. It is the barest, simplest and most vital announcement of the arrival of the Man of Eternity. It is the beginning of the earthly ministry of the Man of the Hour; the Man of every critical hour in the life of humanity.

Great servants of society are always known as servants of the time. As the clock of eternity strikes the hour of a universal crisis these men arrive upon the scene of the world-wide drama to play their part. Within the narrow walls of today's experiences we do not always see the moral significance nor the true light of the trend of historical events. But when the experiences become history, we are bound to conclude that in this universe of God's there are no accidents. One of the most inspiring ways for the earnest seeker of the truth to be convinced of the Ultimate plan of the Creator is to view history as a whole and find how truly all things have worked together for the good of the great building of the Divine Architect.

One of the explanations for the present day confusion in dealing with current events is that men are not careful students of history. They do not see what has gone before. They do not know the prophets, therefore they cannot see what should be done to fit into the past and the future. The difference between a politician and a statesman is that the statesman sees beyond his generation, while the politician cannot see beyond the machine he has built. The statesman talks a great deal about posterity, the politician talks exclusively about the next political campaign.

And this Man who came into Galilee, this Saviour of men, came as a Man of the Hour. He came in compliance with a world-wide need, a world-wide cry of humanity, and in obedience to an eternal purpose.

Nations in agony today are presenting pitiful appeals for a Big Man, a Messiah who can lead them into peace. There are parties without leaders and the followers are crying for the man to lead them to victory. Everywhere a man is called for to protect the world by the force of his power to command. The world of science is at sea waiting for the voice of a single prophet who can interpret the findings of a generation. The world of education lacks a single outstanding figure to dominate, by the force of his wisdom alone, the system of the upbringing of the next generation. The world is crying for men. Everywhere we go, into whatever convention of lawyers, doctors, teachers or bankers, we hear the great silent voice of the crowd calling for a man of the hour. And in hungriness of heart we have turned you to this text for the type of the Man of the Hour.

Christ moved in obedience to a moral imperative. He was obedient unto death and suffered shame and the cross, for that was a necessity in that day and in that hour. The Man of the Hour then and the leader of the people today must be after the type of Christ.

I. And first, after the manner of Christ, he must be a speaker of the truth. He must not go through the world of opinions today as though afraid of hidden explosives on every hand. He must speak the truth that makes men free. Every national problem, every local city problem is buried under the debris of hushed up secrets. Nobody seems to know what the truth is and the truth must not be told because a conflict will ensue. To know the truth, to speak the truth and to act accordingly is this most impartial, broad-minded unselfish attitude of mind. For everywhere there is the selfish attitude about the truth. Portions of the Bible are used to suit a selfish notion about religion. And in this respect Satan excelled. He told the truth. He quoted Scripture that suited the selfish end in view.

Christ is never more majestic than when he is pronouncing woes upon a world of false creations. Christ is the greatest Jewish patriot and truth teller when he strips away the veneer of hypocrisy that has buried the nobility of the Hebrew race in the mire of sophism, sneers, taunts, and false piety.

II. The Man of the Hour must also be a servant. To serve is to know happiness and there is no success nor happiness comparable to the happiness of knowing that you have been of some humble service to the world. You may lose faith in humanity but you will still find contentment in serving the very humanity in which you lost faith. In the hour of his supreme sacrifice and in the day when he proved himself to be the Son of God, and significantly in the day when he gave the church its supreme sacrament of the Lord's Supper, he girded himself with a towel and washed the disciples' feet. The highest hope of the Old Testament age was in the conception of the King of Service, the "suffering Servant," a prince of the house of David. And no higher ideal of manhood can be found anywhere than that of the Old Testament in which the Prince Royal, the King of Zion toward which all the nations of the world would turn their faces and worship, was to be a servant, a Redeemer and a Saviour, and when he came into the world he "humbled himself and took the form of a servant," and they called his name Jesus—a word to be found in many forms in Scripture—and it means also servant and Saviour. Put back into the hearts of mankind the joy of service, and peace and happiness will return to the nation.

After his victory over the devil he returned into Galilee in the power of the Spirit. That power is the Spirit of Service.

III. But the Man of the Hour must be a spiritual leader. Napoleons are out of date. Religions that promise material happiness are false religions. Seek ye first the kingdom of God and these things will be added unto you.

In these days we are impressed with the wide variety of opinions regarding the function of the church. The New Era and the reconstruction day seem to demand a new church. The widest range of opinions are seriously advocated regarding the New Church. It is to be a community center, a recreation hall, an institution patterned after the Y. M. C. A. hut, or it must be an industrial institution. Every opinion is advocated with the authority of some church leader speaking ex-cathedra. Some now seriously feel that the church and Christianity have failed. The fact is that Christianity cannot be said to fail where it has not been tried. The true church is interested not in the reconstruction of society but in the regeneration of human nature. The preacher must never descend to the level of the master of ceremonies and "the life of the party," but he must maintain the position of a spiritual leader. The old task and the new task of the church is the task of our Lord in Galilee, the task of changing the evil bent of human nature. The cardinal sins committed by the warped condition of human nature are the same yesterday, today and forever.

The Eternal Christ is the Eternal Divine Spirit that is powerful enough to lift the human being of every day. There is no such thing as evolutionary process of producing a moral being. The war has revealed this above all other things, that beneath the veneer of any culture of any day there abides the same old nature that must be met with the same spirit of the Messiah. The crumbled civilizations of the ages bear testimony to the old truth and Ezekiel, exploring the ruins of the decaying temples of a fallen civilization, finds in vivid unfaded colors upon the inner courts of an old temple the picture of human traits that are to be found even to a greater degree in the modern cafe life of the cities that men have built in this day.

The spirit of evil in the wilderness is a very real thing. And the denial of sin in the world is the denial of the real victory of our Lord for, after the devil had finished every temptation, he returned in the power of the Spirit and his fame went out concerning him.

The Man of the Hour is Jesus Christ, the Man of every age and every crisis, and the Christian is the leader of the new day. Let the Christian put on the whole armor of God and fight the good fight. Christians, you must assume the leadership in politics, education and daily life. The world is crying for your leadership. Let no sermon be merely the means of arousing your emotions, that you may enjoy the hour of tears and ecstatic feelings. The gospel hardened man is he whose enthusiasm is aroused to a white heat and then there follows no blows that temper the steel. Possibly one of the most vicious practices may be that of oratory and eloquence which induces no action. The world wants men. Active Christians who mix their religion, yea, the very hard sayings of Jesus, into their daily life. The Kingdom of Heaven is within you and, if it is, it will overflow as a fountain of living water springing up unto eternal life.

Christ is the Man of the Hour and his followers are his servants. Let us conduct our-

selves as such. His words challenge us fearfully, "As Thou has sent me into the world even so I send them into the world." Jesus is the man of the hour. He transcends all human description and to know him is the task of eternity. His life began before he was born. He contained within himself the new era. That is why we find him continually commanding people to follow him.

The New Era has meant a tremendous program for the church and humanity. But not only should the New Era usher in a new social and church order, it should produce a New Era Christian. And these are the characteristics of the New Era Christian; He shall be a speaker of the truth and interpreter of the Word of God; he shall be a man of sincere, uncommercial and devoted service, and he shall be a spiritual leader, a spiritual engineer.

KEEP "STEWARDSHIP" UPPERMOST.

In a recent letter from Dr. William Horace Day, pastor of the United Church of Bridgeport, Conn., he says:

"I am sure as soon as we get the individual Christian on the stewardship basis, we shall have comparatively little difficulty with the apportionments to the individual churches."

This seems to be the opinion of all our denominational leaders. Pastors will do well, therefore, to keep the idea before their people. The giving of a tenth is the least a Christian ought to give and it does good to keep that before the people's minds.

Here is where we can use the stewardship literature provided by our denominational headquarters. The Interchurch World Movement, 45 West 18th St., New York City, will supply you with any quantity of this material. We suggest the following:

"The New Christian," by Ralph S. Cushman, 148 pages, paper covers, \$25 per 100. "The Church Treasurer Who Got Mad," 5 cents each, \$2.75 per 100. "The Stewardship of Money," by F. B. Meyer, 3 cents each, \$2 per 100. "Scriptural Stewardship," by Leon Wood, 3 cents each, \$2 per 100.

There are many other good pamphlets in the list. Very likely your denomination has similar material that may be had free of charge. It looks very much as if it is up to us preachers to educate our congregations to the place where they will support all the Christian work liberally and gladly.

Needed One Worldly Partner.

Two brothers once ran a store in a small western town, where they had quite a large trade in wool on barter. Eventually one of the brothers became converted at a revival, and it was not long before he was urging the other to follow his footsteps.

"You ought to join, Jake," said the converted one.

"I know, Bill," admitted Jake thoughtfully, "an' I would like to join, but I don't see how I can."

"Why not?" persisted the first, "What is to prevent you?"

"Well, it's jes' this way, Mill," declared Jake. "There has got to be somebody in the firm to weight this here wool."

THE PASTOR'S FORUM

BOLSHEVISM IN THE PULPITS

REV. LESLIE E. DUNKIN

Before the late world war was over, the world was suddenly surprised to find the large country of Russia overcome by the menacing danger, commonly known as Bolshevism. It was this force that has overcome their new government, driven away the large land-owners, moneyed men, and men of position, killed the innocent women and children, and destroyed the many valuable treasures of literature, art, and religion, besides a vast amount of ordinary property. To express it in briefer terms, it might be said that it is bolshevism that has transformed quiet, peaceful Russia into a raving maniac. Chaos and strife lie where was previously peace and quiet.

It will be found that this menacing peril, bolshevism, is not being content with the one victim—Russia. On the contrary, it has crept into Germany, France, England and even into our United States. Why do we find all these strikes, riots, and the like within free America? It is nothing more than the bloody hand of bolshevism, reaching over into our country. The United States has prided herself on being a great republic that has stood the tests of war and peace, but it should be remembered that a country's greatest enemy is within her own gates. Greece at one time thought she would never fall, but her internal condition killed the life of the country; Rome thought she was without peer, but her immoral social condition brought her down to ruin; Spain thought she was the mistress of the entire world, but her own love for gold proved to be her downfall; France thought she was the leading nation, but her own internal condition brought on the terrible French revolution, the bloodiest of all struggles for a single nation; Germany thought she was God himself, but the military pride of the country proved to be her downfall. We can say with prophetic words that the United States has thought she could not fall by the wayside, but unless she makes some radical changes in her inner life, she will find herself thrown upon the world scrap-heap of useless nations, and China, the great nation of the future, will step to the front and take her place. Centuries and centuries before the United States existed the world functioned, and centuries and centuries after the United States is cast aside the world will function just as usual. The world is never entirely dependent upon any one nation or individual.

What is this bolshevism? Is it merely the sudden product of the moment? Or have its seeds been planted in the ground of the different nations and the internal social and economic conditions have been watering the seed? Upon a thorough investigation it will be found that this is but the product of years of growth. It is like the development of a boil. At first the spot itches slightly, then it gets red. After a while it begins to swell and to draw. It would seem as though all the muscles around it are being drawn together. This keeps up until a small white head appears on the boil.

This is penetrated and then the matter and blood rushes forth. Bolshevism has been in the system and under the surface. The present time and conditions have brought it to a head and it is bursting out in many countries.

What is the cause of this bolshevism? What was its origin in the first place? There are many reasons given. Each reformer says his reform, if adopted, would cure the disease. Taking all of the cases together and the remedies together, it will be acknowledged that there is one thing at the center of all of it. It springs from a class of half-starved and half-cared-for people, dominated by another class of people that has not been giving a dollar's worth of work and labor for every dollar received. Abraham Lincoln made a very true statement when he said, "A nation cannot live long, half slave and half free." That is as true today as it was in the time of Honest Abe. Look back in the history of Russia and we find a large class of half-starved and half-cared-for people dominated by a class of people not giving a dollar's worth of work for each dollar received. The war just gave this suppressed class an opportunity to express themselves.

As much as we love our United States, we will have to admit that just such a condition has been existing within our own borders. Is it possible for hundreds, yes, thousands, of people to make their millions justly during the short period of a national, yes, a world war? The hand-writing on the wall for America and the entire world is, "Whatsoever a man soweth, that shall he also reap." We have been sowing bolshevism. It is time to reap the harvest. We cannot expect to reap Utopia from bolshevistic seed. We should not complain, but strive the next time to be more particular about the seed. Then is the time to determine the crop.

What is the cure for this world disease? The cure is to be found in making America truly a free America and not a licensed America. Make it so that every man, woman and child will receive plenty of food and care, together with justice. Then, too, it should be such that no person can get more than one dollar for each dollar's worth of energy and work expended. There should be room for each person to develop his and her own personality instead of half the people being literally slaves to the other half, while the more fortunate half is spending their time and money lavishly upon themselves at the expense of the down-trodden people. A perfect system cannot be worked out completely this side of heaven itself, but we can get nearer to it than we have been in the past.

What has all of this to do with the pastor or the pulpit or the church? We look all around us and we see bolshevism in politics, labor, literature, art, and the like. To any person with prophetic eyes, eyes that have studied the past, present and future of secular work, and eyes that have been watching the undercurrent in the religious life, the religious life and organization are now on the verge of a great

bolshevistic movement. Now don't get excited and throw this aside by saying that this is nothing more than sensational propaganda originating from the Reds in Russia or the I. W. W.'s in America. The writer is neither a Red nor an I. W. W., but the writer is one who cannot call black, white, and a heavy storm-cloud, the bright sunshine of a summer's day, but one who desires to look the real situation in the face in an endeavor to find a solution to the problem before it is too late.

In all of our religious organizations we find a class of half-starved and half-cared-for workers. These men and women are in the work because they have felt it to be God's call for them to work in his kingdom. They are willing to make untold sacrifices for the great work they are in at this time. They have been in the condition expressed by the prayer of the old deacon, who prayed to God, "O God, you know that a preacher in order to be spiritual must be kept poor and humble. You keep him humble and we will keep him poor."

It is to be admitted that there are some fields that are doing the very best they can, and yet are not able to pay the pastor a living wage. Yet in this field the pastor is willing to work for the sake of the cause. Then, too, there are pastors who get lazy and do not do enough work, good, honest labor, to earn a living wage. It is not this condition that will make bolshevists out of the pastors, for they are human and can grasp the limitations of fields and people.

There is another element that has been coming in of late and has been increasing in size during the past few years. A half-starved and half-cared-for people can endure many things for the sake of a good cause, when that is all that enters into the situation. A half-starved and half-cared-for people soon become raving maniacs and revolutionists when they find they are being dominated by a class of people who are not themselves turning out a dollar's worth of work for every dollar received, or by a class of more fortunate people who are using the less fortunates to better their own condition.

This condition has been creeping gradually into the church. The religious bodies have met in conventions, conferences, and the like during the past few years. The ministers and delegates from all over the country have listened to the stirring appeals from foreign missionaries or from foreign missionary secretaries about the conditions on the foreign fields. At first the people warmed up readily to the appeal. What is it that could be noticed? The fields were needy fields. It was a just cause. The audience appealed to was composed of people working by the sweat of their brow to make ends meet financially. The ministers were those receiving small salaries, having to do without many of the actual necessities of life. What about the missionary secretaries? They had all of their expenses paid by the audience who had to work so hard to make a living.

This is not a complaint against those pastors receiving larger salaries, but it is a charge against the general men, such as superintendents, secretaries, district men and the like. These men have forgotten about the struggles

and trials of the separate fields. They have become calloused to living with expenses paid and asking the other fellow to get out and raise his salary and expenses. It is such men and women as these that are creating bolshevists.

The war came on with its greatly increased living expenses, but the salaries of the minister remained the same. They were willing to save a little bit more closely in order to help God's cause and to win the war, but on top of all of this there comes a large demand, known as the Interchurch World Movement, demanding that each pastor shall climb onto the steam-roller to roll out the dollars for the men higher up; then as soon as this is accomplished the minister is to jump off and try to find in the remains of the people left, enough money to exist, and not to live on. Is it any wonder that we find down deep in the heart of almost every minister a bitter unrest that is bound to find expression at some time in the near future? Does the power higher up ever stop to think from whence they would get their vast outlay of money, if the ordinary minister (who is good for nothing except to raise money for them) were to say, "I, representing all the ordinary ministers, will have nothing at all to do with this great movement."

Don't mistake the writer as opposing foreign missions or missionary work, for that is not true. Jesus Christ said, "Go ye into all the world," but he did not sanction a few living more comfortably at the expense of the half-starved few, who have to raise the money.

Waste and extravagant overhead expenses are to be found in the administration of the funds. The ordinary people and the minister have to pay for it. How can a man with good reason expect a minister to warm up to raising an immense amount of money for high-salaried secretaries, while he himself has hardly enough to go on in life?

The movement has a large amount of money to take care of the aged ministers, but has no provision to care for those receiving too small salaries. It is like the good farmer's wife, who continually used the apples with rotten spots in them and she found that there were always apples with rotten spots, while there were those perfectly good apples, which had to wait until they started to rot before the woman could get to them to use them. It is a fine thing to help those who have given their lives and their all to God's work and do not have enough to live on in their old age, but we should endeavor with helping them to make conditions such that in future years there will not be any such men and women. A living wage while working is far better than starvation wages while working and a pension at the close. If the world had spent her thousands to prevent war she would not have had to use her millions to wage war and to reconstruct after the war. If the churches and the denominations will spend their thousands on active pastors, in the future they will not have to spend their millions on retired pastors.

The worker himself can stand much oppression and starvation, but when he sees his wife and his children having to suffer, then it is that his fighting blood is aroused, and woe to him

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Jonathan Edwards—Bête Noire of Modern Theologians

When some young fellow with a keen intellectual mind, and a pleasing personality, gets hold of a shining hatchet in the form of a new idea and starts out to see if it will chop, he quite often takes a few hacks at the church and oftentimes knocks some chips off. He may say that the church is dead, but the chips are always full of sap, and the tree bears a goodly crop each year. The church sometimes escapes these theological youthful George Washingtons, who protest that though it pains them to the heart, they cannot tell a lie, they must tell the bitter truth. They are apt to minimize the sins of men, but they propose to lay open with the scalpel they have sharpened on the grindstones of some theological seminary, the wounds of the church, because they love her so, forgetting the church consists of men, women and children.

But if the church escapes their ministrations occasionally, Jonathan Edwards never does. They use no scalpel on him. A brick-bat is heaved through the windows of his "Sinners in the hands of an angry God." This is comparatively safe, for Jonathan lies at rest in Princeton beside his beautiful wife, Sarah Pierrepont. He has probably long since learned from friendly converse with the Son of God, that he was mistaken on some points, but has been no doubt highly commended for his great work, at least we may so surmise from the last part of Matthew 25.

Men of the days when churches acting through the town council, offered bounties for scalps of Indian women and children needed some hell fire, and if it was pictured to include infants they were hardly enough to escape nervous disorders as the result. The third and fourth generation seems to have been more affected than the generation of infants who got this general damnation at first hand. And hell-fire today as described by one Sunday seems to produce results. It livens up the church which these critics say is dead and needs to be stabbed into activity.

Jonathan Edwards started out to be a philosopher, and he was considered one of the great minds of the day. After he had preached his sermon on Dependence, in Boston in 1731, he was hailed as a leader and Dr. Chalmers said: "There is no European divine to whom I make such frequent appeals." And the Calvinists said that after that sermon they could face their opponents on grounds of reason as well as of scripture.

Now that his voice is stilled any man may throw vitriol at his theology, but in his lifetime, very few had the courage to cross swords with him. And his head was not above the clouds nor his feet in hell-fire all the time, for A. V. G. Allen says, in his excellent biography of him:

"Edwards could not have been called a practical man, but no man of affairs could have been better fitted than he was to denounce the avariciousness which crippled the Indian mission and to follow it through all its disguises. The man who had devoted a volume to exposing the misrepresentations of Williams, or followed up in elaborate letters the inaccurate

statements of Rector Clap, had learned how to deal with an adversary, whether in sphere of ecclesiastical controversy or of practical life." He won at the end of a two years' fight, and the man who was grafting from the Indians, a member of one of the leading families of New England, left the country—a sort of a New Haven director of his day. Edwards' critics have ten chances to his one in this field of social service. When Jonathan Edwards was in the flesh no one shied a rock at him, simply for the applause he might get.

Sarah Pierrepont, his wife, was as well educated as her brothers were, and in the Great Awakening she experienced the transports and some of the physical expressions of them, that so horrifies the present generation. The visions and speaking with tongues of those days seem blasphemous but there are churches conducting dancing, one in Cleveland giving up prayer-meeting for their dance, and this dancing is called a social awakening of the church.

This refined woman who was an angel of mercy to the Indians in her husband's "social service" work, wrote a clear account of her mystical experiences, and her husband, Jonathan, put it in his book, and that was his best argument for a holiness that was so real that it transcended the body. Few men in literature or in life express the delight he did over his wife's deep and expressive spirituality. Why?

Chapters from "Thoughts on the Revival," over which New England churches were in bitter controversy, would make good reading today. The colleges at Cambridge and New Haven had pronounced against the revival just as they object to Billy Sunday now. Edwards believed it was of God, because "who that saw the state of things in New England a few years ago would have thought that in so little time there would be such a change." Men abandoned their frolicking and their night walking, their impure language and lewd songs. Among both old and young their habits of drinking, tavern-haunting, profane speaking and extravagance of apparel had changed.

The Bible was more greatly esteemed and the Lord's day was observed, and in view of this Edwards thought it strange that anyone should question whether the work was of God or the devil. He calls upon the magistrates and the clergy to acknowledge it as the work of God and escape from the curse.

Among the reasons which explained the error of those who have had ill thoughts in regard to the Revival, Edwards assigns the neglect of the Bible—the sole rule by which such things should be judged. They follow instead, their a priori notions or they make philosophy instead of scripture their rule, and so reach the conclusion that religion is running out into transports and high flights of the affections. These persons separate the affections from the will, as if they did not belong to the noblest part of the soul, so that the relation of the affections to Christianity is regarded as something adventitious and accidental.

His denunciatory sermons were probably needed, and he was not always scolding. Here is the opinion of a Quaker poet, who by reason of his faith should have been horrified at Edwards' theology, but he says:

"In the church of the wilderness Edwards wrought

Shaping his creed at the forge of thought;
And with Thor's own hammer welded and bent
The iron links of his argument,
Which strove to grasp in its mighty span
The purpose of God and the fate of man.
Yet faithful still, in his daily round
To the weak and the poor, and sin-sick found
The schoolman's lore and the casuist's art
Drew warmth and life from his fervent heart.
Had he not seen in the solitudes
Of his deep and dark Northampton woods
A vision of love about him fall?
Not the blinding splendor which fell on Saul,
But the tenderer glory that rests on them
Who walk in the new Jerusalem,
Where never the sun nor moon are known,
But the Lord and his love are the light alone!
And watching the sweet, still countenance
Of the wife of his bosom rapt in trance,
Had he not treasured each broken word
Of the mystical wonder seen and heard;
And loved the beautiful dreamer more
That thus to the desert of earth she bore
Clusters of Eschol from Canaan's shore?
As the barley winnower, holding with pain
Aloft in waiting his chaff and grain,
Joyfully welcomes the far-off breeze
Sounding the pine-tree's slender keys,
So he who had waited long to hear
The sound of the Spirit drawing near,
Like that which the son of Iddo heard
When the feet of angels the myrtles stirred,
Felt the answer of prayer, at last,
As over his church the afflatus passed,
Breaking its sleep as breezes break
To sun-bright ripples a stagnant lake.
At first a tremor of silent fear,
The creep of the flesh at danger near,
A vague foreboding and discontent,
Over the hearts of the people went.
All nature warned in sounds and signs:
The wind in the tops of the forest pines
In the name of the Highest called to prayer,
As the muezzin calls from the minaret stair.
Through ceiled chambers of secret sin
Sudden and strong the light shone in;
A guilty sense of his neighbor's needs
Startled the man of title-deeds;
The trembling hand of the worldling shook
The dust of years from the Holy Book;
And the psalms of David, forgotten long,
Took the place of the scoffer's song.
The impulse spread like the outward course
Of waters moved by a central force;
The tide of spiritual life rolled down
From inland mountains to seaboard town.

* * * *

"Thus he, to whom, in the painful stress
Of zeal and fire from its own excess,
Heaven seemed so vast and earth so small
That man was nothing, since God was all,
Forgot, as the best at times have done,
That the love of the Lord and of man are
one.

"Little to him whose feet unshod
The thorny path of the desert trod,

Careless of pain, so it led to God,
Seemed the hunger-pang and the poor man's
wrong,

The weak ones trodden beneath the strong.
Should the worm be chooser? the clay with-
stand

The shaping will of the potter's hand?

* * * *

"So the flood of emotion deep and strong
Troubled the land and swept along,
But left a result of holler lives,
Tenderer mothers and worthier wives;
The husband and father whose children fled
And sad wife wept when his drunken tread
Frightened the peace from the roof-tree's shade,
And a rock of offense his hearthstone made,
In a strength that was not his own began
To rise from the brute to the plane of man.

"Old friends embraced, long held apart
By evil counsel and pride of heart;
And penitence saw through misty tears,
In the bow of hope on its cloud of fears,
The promise of Heaven's eternal years,
The peace of God for the world's annoy—
Beauty for ashes, and oil of joy."

(From "The Preacher," by Whittier, from his
"Poetical Works," published by Houghton,
Mifflin & Co.)

Thus the Quaker poet-historian sums up the work of Jonathan Edwards and the Great Revival of his day. He talks calmly and appreciatively of the same man and the same revival that seem to have the faculty of stirring up the "devil himself" in some of our present-day saints and writers. Why?

THE BIBLE IN THE HOME.

The test of the nations is their loyalty to God's Word. The nations which have honored God's Word, and which are honoring God's Word, are the nations which have His blessing.

The state will never be guided into ways of constructive peace and permanent development through society's aim and desire to better mankind. Reform movements, no matter how strong and efficient they may be, can never reform the state or the nation until that reform begins at the fireside. There is no chance for men to do, in their interests and desires for others, what God has said the father and the mother, the husband and the wife, the brother and the sister, must do.

The Bible is the one great power which God has given to us, to instruct us how to lead our children and build our homes aright.

What the Bible wants is a chance to speak for itself. What God's Word wants is a chance to show us our littleness, and the goodness of God. The trouble is we talk too much about what other people have to say about the Word of God, and do not take time enough ourselves, as Christian workers and leaders, to let the Word of God talk to us. We go to a news-stand and buy a recent novel. Why do we do it? We say, "I am tired, and I need the recreation of this novel." What do we do? We read it through, frequently at a sitting, and there may be three hundred and fifty pages in it. We say, "I cannot give but this afternoon to it"; and we read it through. How many books of God's Word do we, as Christian workers, read through at a sitting?—John Timothy Stone, D. D.

A PARABLE.

"And so I will say to my soul, 'Soul, take unto thyself some worth while work—look upon your community and see in it its biggest opportunity.' And the soul of the wise man looked and found, for him, his Great Chance to serve his God. And the chance was embodied in seven hungry, healthy and happy boys. These boys were neither very good nor very bad—just a seven-fold assortment of boy. And the soul of the wise man made answer and said, 'If ye would do well in your day and generation, take unto thyself these lives, make them a part of your life, make yourself a part of their life—and when you have seen them safely to maturity cast up the total worth of your effort and your heart will be made glad.'"

And it was even so. For seven years this wise man made himself a part of their lives. He was their pal, their chum, their friend. In danger, in sickness, in their pleasures, in their failures, and their successes, he was their elder brother and their wisdom.

One would work, because of a widowed mother and younger sisters. He helped him find a place. One would run away to seek his fortune. He helped him see the folly of such a course.

One was unable to decide his life work. He helped him to see that a Christian doctor was a benefactor and a benediction. One lost his parents by a sudden catastrophe. He helped him to understand the Immortal Hope.

One by one these lives were helped; one by one they assumed their place in the great work of the world. One by one they came to realize the worth of this man. And each was conscious of the fact that back of their friend was a Friend who stood by and helped him. And so it came to pass that the seven lives all came to know the secret of the goodness of their friend.

For one by one he had found opportunity to speak of Him and introduce Him to them.

And one by one they had come to accept his Comrade as their Comrade."

And this man again communed with his soul and said, "Soul, thou wert wise in thy day and in thy wisdom do I delight. 'Twas a seven-year job and 'twas not always easy, but look you and see how these seven fare. For are not they, in turn, looking out seven other such lives to help and to bless?"

And this man's work in the world was not a failure, for he had discerned wisely and had wrought mightily for his kind.

A man shall be as a shadow of a great rock in a weary land.—Howe.

DOM' DWIGGINS ON CHURCH PEWS.

Dom' Dwiggins is what is sometimes called a "farmer-preacher." He is so old now he is neither a preacher nor a farmer, but simply a man everybody likes to hear talk.

Last Sunday he was saying that there were more than five hundred species of church quarrels, to say nothing about the varieties.

"There are rows about ministers," Mr. Dwiggins began, "rows about choirs, rows about holiness, rows about salaries, rows about dances, rows with city boarders, temperance rows, and scores of others. The worst of them are those that do nobody any good.

"What we need is an engineer of church rows," said the Dominie. "Here is a chance for some good farmer. The trouble is, most farmers are too slow and easy. The engineer of church rows must know how to play the game and be always at it. An expert can do more good than two ministers.

"Here is what one farmer did," he continued. "There were three dead churches in his village. They had in all, sixty gone-to-sleep members among a thousand people, most of whom were going to the bad. So the farmer got the churches to hire one live minister to preach a big community gospel. The minister knew how to get hold of the young people. When twenty of them were converted, he baptized them in the river. Four hundred people turned out to see what was going on. Then he and the farmer put the two more active churches into one church and all the converts came into it.

"Then the fun began. The new church acted like a resurrection trumpet with banners until it aroused the other church. Now each church keeps the other busy at the most useful services. "I conclude," said Dom' Dwiggins, "that two live churches are better than three dead ones even though it took five years of church rows to make them so."

THE LIFE BEYOND.

It was the evening of Good Friday, I stood upon the platform of a car as it slowly made its way through the crowded thoroughfare of the city; suddenly from an open window came a flood of sweetest music which seemed to hover above the heads of the people and as the car rolled on it died away in a lingering echo.

A man standing near said, "A song like that will never die." I believe that many carried with them the memory of that song, the "Holy City," it seemed to thrill all who heard those magnificent words "Hosanna in the Highest, Hosanna forever more."

I thought surely God was good to that singer endowing him with such a voice. Yet the voice we heard that night was only a reproduction, a resurrection from the waxen tomb. Far away and long ago, how far, how long, I do not know, the tomb enfolded the singer's voice and behold, now in a strange city it came forth in a glorious resurrection attracting the attention of the multitudes which thronged the streets of the city.

If such a thing could be wrought by Thomas Edison, a finite man, in his laboratory in New Jersey, viz., enfold and bury a human voice in a waxen tomb, seal and dispatch it to distant cities, across continents and over seas to the most remote places of the earth, and long after both player and singer have fallen asleep and the silver cord been loosed; and the "tongue been silent in the grave," to hear the dead sing and play and recognize the same, I repeat, if a man can accomplish this—why is it incredible with thee, O man, that God should raise the dead? If a man can do that with the voice, can God not do the same and more with the soul?

Oh, for the faith that can look up and say "I know that my Redeemer liveth."

"Thanks be unto God that giveth us the victory through our Lord Jesus Christ."—Rev. Geo. W. Byrnes, P. & L. E. R. R. Y. M. C. A., Haselton, Ohio.

AMERICA AND THE FOREIGNER.

The World Outlook gives an account of the experiences, on an Atlantic steamer, of a Mr. Panunzio, an American citizen, but, as the name indicates, an Italian by birth. He put on old clothes and started for Europe with a third-class ticket to get the point of view of the returning foreigner.

The first discovery was that as there were more would-be passengers on the dock than the steamer was allowed to take, the agents were getting their graft out of the situation. Mr. P. had to pay \$20 premium. Later he discovered that many had paid \$15 for their passports. But the greatest grievance was that, though they had paid for second-class railway tickets on the continent, they were given third-class. Then they were forced to exchange their American money for foreign currency at par. Naturally, these things created a dark cloud for them over the port of embarkation.

Then he noticed that of the 549 passengers in the steerage only one was a woman. There were some thirty foreign women on board, but they and their children were in the second-class cabins. Yet these women had all come westward across the Atlantic in the steerage.

Mr. Panunzio found out that the older women were indifferent to the matter of returning to Europe. They went because their husbands went and that was the end of it. The woman followed her man as a matter of course. But the younger women had felt the influence of America and did not like going back. One said frankly: "I am an American woman. In America there are better facilities for housework. Then there a man can kick a woman once; the second time she calls the cop. I like America." Plainly these foreign women had gained more of the spirit of America than some of our social workers seem to think.

The chief complaint was that in America life was all work and no play. One man said, "They work like dogs and don't live at all."

But travelers used to tell us that in the countries from which these men came the woman did the heavy work and carried the burdens with a child or two clinging to her skirts, while the man stalked along with empty arms and hands. But this is not tolerated by American public opinion or American police. The men support their families in America or the police ask why.

One man, a Serbian, who had been making seven dollars a day as fireman on the New York Central, said, "Good money—no good living. Make mooch money; spend mooch money." So these men are demanding a six-hour day and a five-day week. But they want a ten-hour and six-day pay envelope.

One wonders if some of these returning emigrants will not be disillusioned a second time after they reach Europe. They have been not only brooding over the idealized memories of younger days, but of days before the war. They are going back to a different Europe, perhaps to a different life. They will be confronted with the necessity of work, unknown before the days of destruction, and they may find people who have learned to work as never before.

The Jugo-Slavs and Czecho-Slovaks were proudly conscious of going to a new world.

They intended to have a hand in making nations according to their ideals.

One Italian sneered at America, saying, "They are crushing out every sign of an advanced idea. I came to America because in Italy there was too much oppression in those days, too little free speech, too much spying. What I saw in Europe then I am beginning to see in America now."

There was one real anarchist. He admitted having been driven out of Italy, France, and Germany. He owned to conducting a propaganda in America to lead coal miners out on a strike, but the authorities made it hot for him, telling him to move on, which he was doing, even across the Atlantic. He seemed, however, to be growing conscious that he was waging a losing battle.

In the midst of all this bitter criticism of America as a land of unrealized dreams, a land of disillusion and disappointment, one thought comes to an American of more than half a dozen generations in America, a feeling of satisfaction that possibly anarchists and Bolsheviks may realize that their dreams of aliens coming over here and teaching irreligion and anarchy, and instigating strikes and riots without interference—that all such dreams are doomed to fail.

However, Mr. Panunzio had one different experience. There were four Italians who had become American citizens, could speak English well, and who were simply going to Italy to visit their relatives. One of them had served in the United States Army. Mr. Panunzio says, "When the conversation turned against America, as it usually did, these young men were always ready, with fight in their eyes, to defend their adopted country."

So not all of America's benefits are wasted upon unappreciative and ungrateful recipients.

CUT GEMS.

John Andrew Holmes, Author of "The Prodigal Ten Years After," Moving.

Packers of household goods protect such things as carpets with shock-absorbers, but mirrors they scoop into the car with shovels and tamp with mauls.

Science and Religion.

There can be no more danger of conflict between the observations of science and the inner knowledge of God than of a submarine colliding with an aeroplane. There are instinctive turnings toward God that neither ignorance nor learning can take away.

A Restrained Style.

We may well marvel at the restraint of the biblical account of the removal of Abraham, where it says merely that he started to come into Canaan, and into Canaan he came. Having removed a number of times, I have no difficulty in amplifying the record with several pages of such words as "And Abram said unto Sarah!" and "And Sarah said unto Abraham!"

The Value of Praise.

Blue ribbons and premiums bring out the best in men as well as in jellies.

THE CHURCH AND THE FARMER

WILLIAM H. LEACH

The farmers of America are adding their note of discord to the already confusing social atmosphere. For the first time in the history of the oldest industrial class, an organization strong enough to enforce its demands has been perfected. Municipal powers are confronted by milk strikes. Congress is debating the price of wheat. Any one with eyes open can see that the present day demands of the producing class are presented with a class consciousness they have not possessed before.

One astute politician, William Church Osborne, of New York, prophesies danger. The next great social conflict, he tells us, will be between the producing and consuming classes. Agricultural interests are preparing to duplicate the achievements of labor organizations of the past generation. They have closely studied the methods of labor and with well chosen leaders believe that they can secure, by strikes if necessary, satisfactory adjustment of their grievances.

The producing class is not asking where the church stands. It is strangely ignoring the church and its influence. The rural church problem is closely tied up with this indifference. The church as a whole has ignored the great social problem of the rural districts. It has not fought for social justice there as it has in industrial centers. So the agricultural interests are fighting their battles alone. It is not yet too late for the church to redeem itself. Indeed, now is the opportune time for the church to declare itself. But a few years from now will be too late.

We have learned many sad things during the development of labor organization. These things should be avoided if possible in the producers' struggle. A street car strike is a serious thing for a city, but a milk strike is much more serious. The printers' union may keep us from getting our morning papers, but we can go without those better than we can without milk and potatoes and bread. The very safety of our families demands that the church set itself to studying the righteousness of the farmers' grievances and also to the instilling of Christian ideals in the minds of those who will hold such absolute power over our physical bodies.

It may be doubted if the average farmer holds very high social ideals. Oppressive cruelty is the rule rather than the exception on many farms. His dislikes and prejudices are apt to outweigh his affections. He is independent in his intellectual and social relations. He is not a reader of papers, not even Farm Journals, a number of which have a religious or at least a high moral tone. He hears scarcely any public speakers. If they come to him he is too busy to hear. This type of man when he becomes a master is a severe one. As a soldier he gives no quarter. Tears and blood do not move him. It is well for the consumer to consider the character of the individual producer who will make his demands for prices he believes that he is entitled to.

The church has all kinds of precedents for taking an interest in the producers' struggles. Biblically, the Mosaic laws are definite. The maintaining of the healthy peasantry was one of the aims of the Mosaic laws. They provided against the creating of a land monopoly. Farms given in debt could not be permanently kept from the original owner. His family could at any time redeem them and in the year of jubilee they automatically reverted to the owner. The stories of all the nations have told the same story of distress which has followed poor land laws. Ireland and Mexico stand out today as striking examples of the sad conditions resulting from the violation of the rights of peasantry.

And the church has so definitely espoused the cause of labor that it cannot ignore the claims of a great portion of labor which has not profited by the industrial legislation. The church unhesitatingly has endorsed the short hour working day. But it has never applied this to the farmer. Twelve hours still remains the standard day for employer and employee. In the busy season it must be extended to fourteen or fifteen hours.

Of course, no "boss" compels the farmer to work that many hours, but bare necessity odes. Under present conditions the only profit to the average farmer is from the surplus labor he devotes after he has done a hard day's work. A number of years ago various canning concerns decided to raise their own products. Competent farmers were placed in charge of groups of workingmen working on the ten-hour basis. In the several instances the writer is familiar with, the enterprise failed. Laborers working ten hours, under normal inspiration to work, could not make a farm a paying proposition.

The farmer who makes a profit makes it with the aid of the unpaid labor of his wife and children. He makes it by paying the lowest industrial wage in America to his help. He makes it by denying to himself and family that time for leisure and recreation which the church believes to be the inalienable right of every man.

From time immemorial the church has been the friend of the home and the mother. She must be interested in the home of the producer, for that home is denied many of the things which the church believes necessary. The hardest working woman of America is the woman of the farm. She is not alone the wife and mother, but farm laborer as well. She must prepare the meals for the farm help, wash the heavy milk cans, take her turn at the milking, aid in the busy haying season. She must can and preserve in the proper season, corn beef and cure pork for winter consumption.

The writer would protest against this being extreme, as it may appear to some. He resides in the Empire state and is acquainted with several thousand farmers. The picture of farm life he is giving is the average rather than the extreme. There are some farms where women

do not have all this labor. They are few, even in the great state of New York.

This gives the mother little opportunity for her children. They never can know the luxury of idling in the mother's arms. Their tasks keep even toddlers busy. It is still the custom to keep the youngsters home from school, as long as the law permits, to aid in the harvest work and to call them from their studies again early in the spring. This surely is as legitimate a problem for the church as the proper housing of the industrial laborers.

Several ways are suggested for remedying the unfortunate condition. The introduction of power machinery undoubtedly will help. The movement in various states for land banks with proper credit facilities making it easier for the farmer to buy at strategic times will reduce the cost of production. But in the final analysis we must get back to the question of proper prices for farm produce.

The producer claims that he is underpaid. That is the only real question in the milk controversy. A reasonable profit on investment should be paid. The middleman and distributing stations are only incidents in the discussion, but they make four times as much as the producer. There is a big difference between what the consumer pays and what the farmer receives. If the consumer wants to eliminate the middle man to cut down the cost, the farmer is willing. But he feels that he is entitled to a living wage for his useful services.

The producer has felt that he has had a just grievance during the war. Industry, contributing to the winning of the war, was guaranteed a profit of ten per cent. It led to high wages and industrial abuse. The farmer was urged to larger production because it was the patriotic thing to do, but no guarantee of ten per cent was made to him. His help left to work at the munition plant to earn big wages. With the exception of the price on wheat no guarantee was made to him. Every industrial center knows the story of the awful waste and extravagance due to the ten per cent profit agreement. The farmer saw this and piled it on top of his other grievances. Some day it will come out.

The public has been trained to avoid sweat-house products. We know that it means bloodless children and trembling women. Should not the church also seek to educate the public to the willingness to pay a price for farm produce which will be a guarantee of immunity from labor to the thousands of farmers' wives and children.

One great mistake of the church has been made in considering the rural problem a matter for the rural church. As well to say that the problem of the mines is a problem for the churches located in the mining fields. The city is dependent on the producer. If, as Mr. Osborne prophesies, the next great struggle is between the producer and consumer the church must be in a position to point out the way of justice as it has done so often in the past.

The establishment of agricultural schools, it was hoped, would make better farmers. It has, but it has done something else beside. It gave

a chance to the young agriculturist to see what labor achieved by organization and then he began to dream. He saw a new heaven and a new earth, a land flowing with milk and honey, agriculture an honorable and compensating occupation, a home where the mother was a mother in truth, a home equipped with the city comforts of life. Perhaps there is a church in the vision. There can be if the church awakens. But this is the vision of the young agriculturist and he thinks that he knows how to organize to make it come true.

[Let the city pastor who thinks that this is a problem for the rural church alone, ask those of his congregation who come from the farm to indicate it. In fact, the city pastor came from the farm.]

The farmer has the satisfaction in his work that comes from the high standard of making a success of his work. The laborers and city workers who are holding back production and measuring their efforts by the dollar standard are the wage slaves. The man who makes a life will make a living, but the man who is only making a living is losing his life.—Ed.]

Why Life is Sweet.

With heavy heart the chaplain turned away from the line of freshly made graves at which he had just officiated. It had not been one of the war's great battles, but it had taken seven lives, and each life taken meant a heartbroken home across the water, and each life had been laid down before its owner had a fair chance to live. One of the seven was a young man who bade fair to make a great difference to his generation, had he lived—the kind of fellow of whom his friends, in describing him, almost invariably said, "He? Oh, he's a prince!"—and he was.

On the way back the chaplain turned to the sergeant in charge of the funeral squad. "Sergeant," he said, "I wish you'd tell me why you fellows volunteered for this war? Why were you so keen to get into it?"

The sergeant answered slowly: "I guess it's simple enough, chaplain. We saw something that had to be done or everything would go to pot. So naturally we wanted to have a hand in it to see that it was done right."

"You mean, do you," the chaplain asked, "that you did it to make this a better world?"

"Yes," said the sergeant, "I think that's it."

The chaplain thought of days before the war. He thought of the men and women who merely accepted the world made beautiful to live in—by the sacrifices of others in the past—accepted it thoughtlessly as a place in which to enjoy themselves. He thought of those who were willing—for the sake of money—to make this a poorer, meaner, unhappier world. He thought of all the brave lives now baring their breasts to bullet and shell, now literally pouring out their heart's blood to make this a better world. The chaplain clenched his fist.

"After these sacrifices," he said to the sergeant, "God pity any miserable wretch in the future who for money would try to make it a poorer world!"

"I guess he'll need all the pity he can get, all right!" said the sergeant.

RELIGION IN BUSINESS

[A few weeks ago H. S. Firestone, president of the Firestone Tire & Rubber Company, Akron, O., addressed the Cleveland Chamber of Commerce. Thinking that the words of an active business man would be of value to ministers, we present some notes of his address.—Ed.]

A subject that is especially interesting to industry and that attracted my time, thought and energies for several years, is the building of **homes**—something which will make our people happier and more contented, and therefore a better people for our social and industrial world.

A recent speaker on today's industrial unrest said that he could not see the end of this unrest, but he believed that labor organized to the highest degree, and capital organized to the highest degree would bring about the best result for this country.

Now it is the arraying of capital against labor and labor against capital, that today is causing so much unhappiness and unrest, that is causing us to use up our energy in fighting, and that is thereby decreasing production.

If we are really to correct matters, we must get down to the study of primary and fundamental causes of prosperity and happiness. These fundamentals we can sum up as revolving about three things—"Agriculture," "Religion" and "Industry."

I think we must admit that as regards the first two of these we have been sliding back in this country for the past few years. And Industry is to blame in both instances for our retrogression. We have been so energetic and successful in this country in industry and in the accumulation of money that we have forgotten and disregarded almost everything for the almighty dollar.

That, of course, is not literally true, but we must analyze ourselves and see to just what extent it is true, find out how much thought we are giving, or neglecting to give, to agriculture, and to religion and our fellow men.

I am happy to say that we have reached a point where we realize our mistake, and from now on we shall give more thought to the production of foodstuffs and also to religion.

By religion I mean religion in the broadest sense, that which comes to each sincere man, according to his conscience, thoughts and teachings. The Interchurch World Movement is one of the great forward steps. It is a large scale undertaking and we must have things on a large scale in America. But we individually must not forget that this large movement does not release us individually from religious effort after we have seen it on its way. We must remember that no matter how large is the scale of any project, its success finally revolves about the individual, and that a big plan for religion is no exception. Its success means sacrifice of our own feelings and desires for the greater good.

This same spirit of submerging self to the common good can become religion in industry. The man who is obedient to his foreman and shows regard for his fellow man is practicing a fundamental thing in religion. He is thereby

benefiting himself and helping bring about happiness and prosperity for his country.

Agriculture is the fundamental occupation upon which life itself depends. There was a time when practically every one was a farmer in a crude way. There followed a period when a merchant was considered a leech on society because he did not produce, and the farmer looked upon him as a dishonorable and unworthy individual.

Today the pendulum has swung to the other extreme. The great bulk of our people look upon the business of farming as something to be avoided. This is reflecting itself in the young people who are being brought up on the farm. They are seeking the cities, are forsaking the soil, with the inevitable result that America, which has always been one of the great food exporting nations, is producing less and less foodstuffs per capita.

Agriculture, too, has been suffering at the hands of industry. Industry is, of course, essential, but our progress in industry has been out of proportion to our advances in other lines. The effect of gathering together in cities great numbers of people who are engaged in industry is to make those people dependent on others for their necessities of life. For every person who goes into industry, some additional agriculture must be carried on to keep that person alive. There is, therefore, the very close relationship between industry and agriculture.

These two forces operate effectively, however, only in so far as religion molds the minds and motives of mankind. I wonder if we think often enough of our own fellow man, not only the fellow man immediately at our elbow and whom we have learned to trust, but the hundreds and thousands whom we do not know. Behind every bit of food which we have eaten at this table today there stands a long line of men and women upon whose honesty and goodness we have entrusted our lives.

It is not popular, in an active industrial community like Cleveland, to talk pessimistically and to tell you that we have developed industry out of proportion to agriculture and religion—that we must slow down our industry until agriculture and religion can overtake us and can lead the way again for continued prosperity and happiness. But we must often do the thing that is not popular.

The Plain Dealer this morning quoted Judge Gary as saying that we must reduce our profits. This is not an easy thing for men to make up their minds to do, but they must be educated to it. The thought must be instilled in their minds that excessive profits are very harmful to them—that they cannot have continued prosperity and excessive profits.

In the housing problem industry has a duty. It should invest money and energy in the building of homes for those who are unable to do so. And if it is a duty, it is clearly good business.

The Firestone Company realized several years ago that Akron was growing by leaps and bounds, and that the company could not have continued success by investing all of its capital in factory buildings and machinery—

in bringing men to Akron and giving them a place to work without a place to live.

We bought some 7,000 acres of land on the edge of Akron near our factory and laid out what is known as Firestone Park. Each year since 1916 we have built some 200 to 500 houses, with the exception of the year 1918.

We did not try to see how many lots could be secured out of the property and how cheaply a home could be erected. We made it a point that each lot should have sufficient ground for a garden, and also a little lawn in front.

I believe in this day of civilization that we should have water, sewer, gas, electric lights, and all the conveniences possible. We have them in Firestone Park. I think we should have good schools and churches, and in Firestone Park the Akron Board of Education, at my request, erected one of the most modern school buildings in the community, with an auditorium, domestic science room, open air school, manual training room, etc. Three splendid churches have been put up.

The Firestone Company has each year discussed the problem of how much of its capital could be taken out of the business and invested in homes. And as each year has come along, the cost of building operations has seemed excessive, but each year we have appropriated from one to one and one-half million dollars for the building of homes, and we now have upwards of five million dollars invested in Firestone Park.

This is a small amount in comparison with the housing needs of Akron, but we have done all that we could, and if all companies and banks would devote some of their energy and money to the building of homes, I think it would be one of the prime means of reducing the high cost of living and certainly a long step toward the settling of this feeling of unrest.

* * *

To these remarks of Mr. Firestone's we add the opinions of some prominent men of the nation:

It goes without saying that I am a firm believer in the fact that in a strong religious sentiment lies the firmest foundation for the preservation of our civilization.—Charles M. Schwab, Bethlehem Steel Corporation.

In these days of reconstruction when the very foundations of society are rocking, we need to stress the great moral principles of Christianity and they alone can save us.—Hamilton Holt, Editor The Independent.

To bring men back to the spiritual standard, to make Christ's principles an impelling force in the reconstruction of society, and to teach men to think true and live true is the mighty task to which the church is called.—Robert Lansing, former Secretary of State.

The spirit of Christianity alone can cope successfully with those influences steadily growing in our country which tend to destroy our great institutions, both religious and political.—John Grier Hibben, President Princeton University.

The spiritual side of man's nature has been too much neglected, and we need a new birth of righteousness that will restore the true relation between spiritual and material things.—W. B. Wilson, Secretary of Labor.

The world's great need today is a real revival of Christianity. You can protect civilization by law. You must reform it by love—one man at a time.—Henry Van Dyke, Author and Diplomat.

The only real and permanent solution of the vexing problems which seem more acute than ever since the end of the World War is the application of the Golden Rule.—Josephus Daniels, Secretary of the Navy.

For our own sakes, for our children's sake, for the nation's sake, let us business men get behind the churches and their preachers. Let us from this very day give them more time, money and thought, for upon them the value of all we own ultimately depends.—Roger W. Babson, Business Analyst.

LEARN FOREST MANNERS.

Don't Grab Everything That Takes Your Eye.

"Do city people know how to act in the woods?"

That is the question that confronts scouts and others, according to Boy Scout Commissioner Mook.

"Many who visit the woods only occasionally think they must grab everything that takes their eye," says the commissioner. They violate the rights of the property owner, and, at the same time, show very little decent regard for the work of nature.

"A woman was recently found on private land near Cleveland who had pulled up thirty or forty small spruce seedlings. The owner explained to her that these spruces had been imported from France and planted with considerable care. She evidently thought it proper for her to take as many as she could before someone else came.

"A person who enjoys the woods ought to remember the importance of leaving the woods just as full of charm as he found them. Yet groves near the city are often denuded of the more attractive forms of plant growth.

"If you want flowers, leave the roots undisturbed. If you want a botanical specimen, take no more than the one specimen.

"I once had the experience at the scout cabin of replanting the same fern six times in one day. It was an odd and pretty specimen which I found at some distance from the scout cabin and replanted near it. The first scout who saw it seized it and pulled it from its roots. In a minute he tired of it and left it on the ground while he went elsewhere. I replanted it. Again and again the same operation was repeated with a different scout each time.

"It is bad manners to grab in the woods, just the same as in town. If you carry out the grabbing idea, you would kill every bird, rob every nest, and cut every tree. No scout wants to visit such a wood."

-- A well-known bishop in the South some time ago lost his third wife. A clergyman who had known the first wife returned from the North and wished to see her grave. He called at the church and saw the sexton.

"Can you tell me where the bishop's wife is buried?" he asked.

"Well, sir," said the sexton, "I don't know for sho', but he mostly buries 'em at Milledgeville."

METHODS OF CHURCH WORK

E. A. KING

One of the first things suggested to a minister by the month of July is patriotism in connection with religion. True patriotism is religion and religion should be patriotism. The Christian religion is more than nationalism and no true follower of Jesus can say "America only" because the mainspring of Jesus' teaching is brotherhood and service for the whole world. We need, however, to make America a worthy leader of the nations and that is the reason why every minister should try to mix religion with politics and exalt citizenship. Just now there is much prejudice and some hatred in the world and people are not seeing straight. The war has done a lot of moral damage and the churches of Jesus Christ now have the task of reconstructing people's minds and hearts. Nothing but the applied gospel of Jesus the Christ will do this. What a great work is before us! On July 4th we have a chance to say helpful, healing things.

* * *

July is also a month of vacations, outings, picnics, etc., and in some places one of the hardest months in the whole year for the church. If possible do not close your church and Sunday School during the month. There are conditions that make it necessary sometimes, but in these days when the church needs to be alive and useful it would be a pity to have any church closed for a month.

* * *

Every reader of this department has been affected in some way by the Interchurch World Movement. Many of us have been staggered by the large "drives" for money and the tremendous advertising carried on by the movement. For one who has seen church movements and church publicity develop as the present writer has, it looks like a great advance in the efficiency of the kingdom and we hope every one of our readers will take full advantage of the methods and material of this movement. You may secure from the headquarters office, sales department, 45 West 18th St., New York City, a large number of most timely pamphlets. For 25 cents you can get a packet of pamphlets on "Life Work," for 50 cents a package on "Spiritual Resources," and for 25 cents also, you can get a set of literature on "Stewardship." You should send for their descriptive list of printed books, pamphlets, charts, etc. These are the seeds that we should sow in the minds and hearts of our church members. Make this movement an ally for your own field.

* * *

Let us call the attention of our readers to the need for cooperation in this department. Will you not send us some of your calendars, cards, papers, etc., and tell us how you are doing things? What you send will be used for the good of the whole brotherhood. Send

everything to Rev. Elisha A. King, 594 South 11th St., San Jose, California.

HOW TO HARNESS YOUNG MEN TO CHURCH WORK.

Rev. G. V. Ferguson, Monmouth, Ill.

Our church calendar is paid for exclusively by the advertisements on the back and after all expenses are paid the class which managed it realized \$76 profit. Any pastor can have a bulletin if he will harness up his young men to service. They like it.

Two years ago this church had just one young man. I came here in May and by September had thirty-six young men in the work and they are staying with me. I teach the young men's class. It is called "Loyal Sons' Bible Class." One of the young men was induced to go away to college and prepare for the ministry. The church loaned him the money to go to school on. We have a Student Aid Fund.

[Have your young men take advertising only from those who can be benefited. Don't take advertising as a contribution to the church.—Ed.]

LEMONADE BETWEEN SUNDAY SERVICES.

The luncheon club attached to Third Church of Trenton, N. J., Dr. Frederick E. Stockwell, pastor, furnishes hot coffee in the hour between the Sunday morning service and the assembling of Sabbath School. Members of the church who live at a distance bring their lunch and eat it in the club's room, thus saving a long and hurried trip home for dinner.

We wonder why lemonade would not be very acceptable this summer. Churches are trying to make church attendance easy, comfortable and pleasant. It is a good thing to be hospitable in our church homes and especially to make those who live a long way off more at ease when they come to God's house.

ORGANIZE WOMAN'S COUNCIL

The First Presbyterian Church, Hutchinson, Kan., is organizing a woman's department to be headed by a council of fifteen women who will direct the women of the church, dividing the work into five divisions; social, missionary, finance, membership, and banquet. The aim of the organization is to enroll every woman in the church in at least one activity and to so coordinate the work that it will be accomplished without hardship on any group.

HAVE A YOUNG MATRONS' CLUB.

We know of at least three churches that have made much of their Young Matrons' Club feature. Usually when children come into the homes of the young married people the mother becomes isolated and intimate church relations cease, at least for a time. Often the husband remains at home with his wife on Sundays to help along.

Organizing a Young Matrons' Club does a lot for the members and works good to the church. Here are a few ways it helps.

1. It brings young mothers and their children together once a month for a social time.

2. The new brides have something to look forward to in the church life.

3. The club may become a part of the Ladies' Aid and take its turn of service as other divisions do.

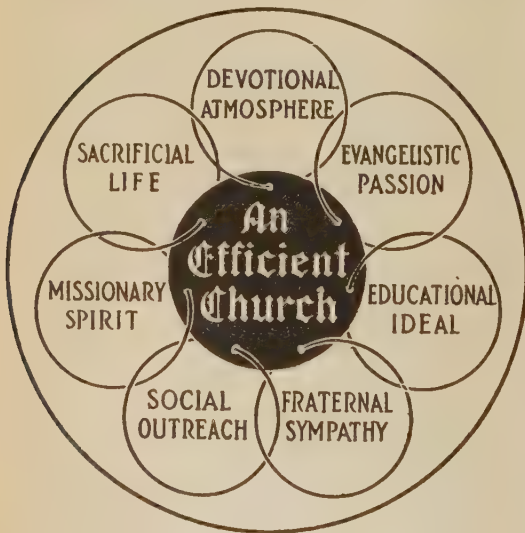
4. Club members take responsibility for decorating the church, helping at Christmas and on Childrens' Day.

5. As the children grow older they are brought to Sunday School and church and the parents become interested.

6. The club entertains the elderly ladies of the church once a year and has a baby party once a year. It is remarkable how useful such an organization can make itself and it reaches those who may not be members of the church, gradually drawing them into the church itself.

DEPARTMENTAL ACTIVITIES

This illustration is calculated to present graphically the many sided activities of the Christian Church. We believe it worth while to print such diagrams on church calendars. It helps a lot of people to understand the far reaching and many sided activities of the organization to which they belong.



TEN MILES TO CHURCH AND DINNER.

Ministers in rural communities where organizations are made up of people who drive long distances are obliged to keep awake and lay plans for the successful management of their parishes. It is the business of a preacher to get a hearing. Some of our readers will see in the method used by the Bolton Church at Brunswick, Tenn., a plan by which they may induce some of their people who live long distances away to attend church more frequently. The church offers to furnish dinner to all who come a distance of more than ten miles to attend worship on the second and

fourth Sundays of each month, provided one day's notice in advance is given the minister.

TRY THESE MOVING PICTURES.

We have just used in our own church some of "The Son of Democracy Series" films, with great success. They depict scenes in the life of Abraham Lincoln. The two films entitled "My Mother" are a most interesting and gripping story of the childhood of Lincoln and the love and wisdom of his mother. We secured the films through the Atlas Educational Film Co., 821 Market St., San Francisco. They may be secured through other agencies also.

SUMMER SUNDAYS BY THE SEASIDE.

Rev. A. E. Crowell, pastor of a Methodist Church (no city given), preached the following sermons in July. They are suggestive of what any minister might do. The morning topics are as follows:

"The Sermon from the Boat," Mark 4.

"Deep Sea Fishing," Luke 5:4.

"The Best Fishing," Matt. 5:19.

In the evening he gave "Twilight Talks" on "What to do with the Fish," Matt. 14:18.

"Storms at Sea," Mark 4:39.

"Across the Lake," Mark 5:1.

At the bottom of the folder on the inside are the words: "Cool, Comfortable, Electric Fans." The last page carries Matt. 13:1, 2 printed in full.

LOW COST OF LIVING ADVERTISING.

Rev. C. H. Smith of Willimantic, Conn., has undertaken to advertise his sermons by sending out postal card announcements written by hand. This is a good way to reach people, but it takes time to write the cards. A better method would be to buy a Rotospeed mimeograph copying machine. Write to the Rotospeed Co., Dayton, Ohio, for a machine on trial. It will not cost you a cent to try it.

CRUSADER GIRLS.

Rev. H. A. Cotton of Mazon, Ill., organized a "Booster Campaign" some time ago for the purpose of stirring up the churches in his association. Out of this experience came a girls' mission band called "The Crusaders." The girls are about twelve years of age. The pastor says they are hustlers and, best of all, most of them have already joined the church. If you wish further information, write to Brother Cotton and enclose stamp for reply.

HAVE A TWENTY-FOUR HOUR CHURCH.

There are many ways of arousing the interest of a church in its own work. New and challenging names may be applied to activities with good effect. Two Congregational churches in Lowell, Mass., united and within one year the newly consolidated body became known as a "Twenty-four-hour Church." That means that the church has become interested in foreign missions to the extent of paying \$1200 a year for the support of what they call their "night shift." While Lowell is wrapped in sleep the church's missionaries are working in Foochow, China. If you want to arouse or reawaken your people in their foreign work

try renaming your missionary work as the Lowell church did.

INVITE BROTHERS-IN-LAW TO CHURCH.

According to "The Continent" many churches of La Crosse, Wisconsin, united in conducting a campaign of visitation, seeking the "brothers-in-law of the church." Calls were made on a selected list, after letters and advertisements had acquainted them with the meaning of the term "brother-in-law of the church." The advertisements argued that a man who is husband of a good woman member or father of children who are benefiting by Sunday School attendance, or who in time of sorrow has asked neighborly ministrations of the church—is halfway related to the church, hence the title. Personal solicitation to join church followed the campaign of individuals, and the various churches report the affair successful.

WRITE THIS IN YOUR BIBLE.

The Christian pulpit must be informing, reforming, and transforming. It is the business of the preacher to get a hearing. If a preacher is to win some he must be winsome! The preacher who has lost his interest in common folks has lost the secret of Jesus. If things don't move, move them! Stagnation is worse than sensation.

UNION REVIVAL ADVERTISING.

At New Bethlehem, Pa., there has been held a most fruitful evangelistic campaign conducted by the Baptist, Methodist and Presbyterian churches. The preaching has been done by the local ministers, and the singing by the local singers. The newspaper, "The New Bethlehem Vindicator," devoted much space to the revival and cooperated in a most helpful way. Editorials were written in the interest of morals and clean living. Large advertising spaces were used by the churches and the reading community thoroughly aroused. Where revivals of this kind have the hearty support of the local press much real good can be accomplished. It is worth while to cultivate newspapers in every courteous and helpful way possible in "peace times." When "war on evil" begins then they may be counted on as an ally. Rev. Maxwell Cornelius would be very glad to tell you more about the details of the special effort.

THE CHURCH GARAGE.

One church has solved part of its financial problems by using the unoccupied part of its lot as a garage. On Sundays the church parking space is filled with cars driven by members of its congregation, and of a church nearby. The charge for each car is small, but it assures the owner that a trustworthy person will keep his eye on it, so robes and other things may be left in it safely. And as a means of income to the church, the addition of these small sums makes a tidy amount.

A "BEST METHODS" CONTEST.

A great many of our readers use the Duplex Envelope made by the Duplex Company, of Richmond, Va. This enterprising concern re-

cently held a contest of best methods of handling the Duplex System in churches. Three prizes were awarded and the essays or articles have been printed by the company. One article is on the use of the envelopes in the Baptist Church of Parsons, Pa., another is "Handling Envelope Collections," and the third is on the same theme. The pamphlet is a very valuable one for ministers and church treasurers. If you do not have this brochure by all means send to the Duplex Envelope Co., Richmond, Va. We think they will send it to you gratis. Please mention The Expositor.

A RESURRECTION AND HOW IT HAPPENED.

Rev. William Worthington, Deer Park, Washington.

The Young People's Society at Deer Park died. It died of several things. The "flu" was the final complication. It has risen from the dead and is now more alive than ever. The cause was two school teachers, a young man returning from the service, a young married woman, and the pastor's wife—also about fifty live young folks who wanted something to do.

The steps in this re-awakening were these: A lunch served for a couple of months Sunday evenings, by some ladies who were interested. The lunch was served at 6:30. Then there was a migration upstairs, where the organ is, and a good live sing, a prayer and a short talk by someone. The "young man" played the cornet to help out. Then after a night or two they started a contest between sides, A and B, hunting Bible verses. Then a contest on repeating verses from memory. In the meantime there was a contest on membership between the same sides.

Some one was given the topic to handle. Just a few snappy extracts scattered among the young folks, or short talks, the whole thing timed, and stopped when the time was up. The contest was to wind up, and it did, with a social given by the losers. Fifteen minutes of the meeting was given to one of the school teachers who read a chapter from Connor's "The Doctor." The secret? Many interesting things worked by a good number of folks and nothing overdone.

A PLAN FOR CALLING.

At Redwood City, California, one of the churches has a plan for "going after" both old and new members and "prospects" by a well thought out plan of visitation.

They began in the prayer meeting by getting people to agree to go, two by two, to call on families and individuals once a month. They propose to extend the calling groups, or couples, until they have enough of them to provide callers once each week on each family on the list.

The originator of the plan says that he is sure that if someone calls each week and talks about the church and religion the "prospect" will surely yield in time. This is a follow-up system that has merit because it possesses the personal touch.

CHURCH SEATING.

In "The Red Book," published by the First Congregational Church of Oak Park, Ill., there is this statement:

"The seats of the church are not rented, but are assigned to subscribers who contribute regularly to the church expenses. The assignment is made according to choice of subscribers as nearly as may be, in consideration of size of family and availability of sittings."

SUMMER SCHOOLS FOR RURAL PASTORS.

Home mission boards of ten denominations are making provision to send pastors of rural churches to summer schools, to be operated under the joint auspices of the Home Missions Council and the Interchurch World Movement in fourteen centers. The scholarships, which provide for payment of transportation of the rural pastors to and from the point at which the schools are held, in addition to one-half of the expense for meals and lodging for the three weeks' session, may be obtained by any rural pastor by application to his own denominational board of home missions. It is expected that the pastors will attend the nearest school.

The study for the pastor includes courses in the Bible, rural social organization, recreation, rural sociology, church methods with lectures on church publicity, evangelism, Sunday School and young people's work and other forms of religious education. Evening lectures will combine educational and social elements. Many of the problems of farmers will be considered during the periods of instruction to enable the clergymen easily to establish points of contact with rural parishioners.

Leaders of the agricultural schools of the country and other experts in special lines, besides professors of theological seminaries, will compose the faculties of the various schools. Detailed programs have been arranged for each of the schools.

Schedule of Schools:

Northern Normal and Industrial School, Aberdeen, S. D., from June 7 to August 14.

Iowa State College of Agriculture, Ames, Iowa, from June 14 to July 3.

State College of Washington, Pullman, Wash., from June 15 to July 3.

Defiance College, Defiance, Ohio, from July 5 to 24.

Auburn Theological Seminary, Auburn, N. Y., from July 6 to 23.

Michigan Agricultural College, East Lansing, Mich., July 7 to 16.

Pennsylvania State College, State College, Pa., from July 12 to 31.

Estes Park, Estes Park, Col., from July 24 to August 4.

State College of Agriculture, Columbia, Mo., probably from July 5 to 17.

Plans for a school at McPherson College, McPherson, Kansas, have not been completed when this was written.

PRINT A MAP.

The Winthrop Congregational Church, Mass., prints an outline map of the town on the back of its calendar showing by a large arrow just

where the church is and how to get to it. A good idea.

CALL THEM GUESTS.

Do you not think it possible to change the old-fashioned and inhospitable way of designating visitors to your church services? Why refer to them as strangers? Calling a man a stranger makes him feel that he is a stranger. Call him a guest and he feels that you are the host. Let us try to introduce better "manners" into our church talk and printing.

A PASTOR'S PROGRAM.

James Logan Gordon, D.D.

Our church is a vital institution, located in a "down town" district, but still attended, supported and loved by a host of loyal members. Sunday morning we preach to 1,200, mostly our own people. Sunday evening we have as large a congregation, but—not our own. Our general program for 1919 might be outlined as follows:

1. Strong Preaching—that is, as strong as we can make it. Preaching which will deal with vital subjects—that is, the subjects the people are thinking about.

2. Regular Visitation. Our assistant pastor is ensconced in a musical "Ford," and registers 100 visits a month. Next to strong pulpit work there is nothing so effective as the steady and persistent work of visitation—knocker, doorbell and electrical button. Visitation will be supplemented by district meetings in different parts of the city.

3. We shall aim to increase our contributions for benevolences—foreign and home—to \$6,000, an increase of \$1,000 over 1918. We are a missionary church, but many of our large givers have "passed over."

ONE WAY OF ENTERTAINING AND ADVERTISING.

It is the custom at First Church, Oakland, Cal., to put on moving pictures Tuesday afternoons after school. Rev. F. W. Morrison, the assistant pastor, writes:

"We are planning another series of movies on Tuesday afternoons after school for the youngsters, but with the object in mind of advertising our Daily Vacation Bible School, which we will conduct here in the church during the five weeks of the summer vacation."

This is the right way to work up an interest among the children themselves, and it can be done by talks and pictures, etc.

HOW WE GET PEOPLE TO CHURCH IN WATSONVILLE.

Rev. Warren T. Howe, pastor, Presbyterian Church, Watsonville, Cal.

Our Wednesday evening service lasts for one hour and thirty minutes. It is divided into three sections: thirty minutes for devotions; thirty minutes for solos, readings, etc.; thirty minutes for social. A great deal depends on the program section. Members are ashamed to come just in time for the program, so I usually have about 150 present for the devotions.

We have scripture verses, a great many short prayers, and a fifteen-minute message by the pastor. The pastor has also assisted on the program, frequently giving a scene from Shakespeare after an explanation of the principle that is emphasized by the scene. There may be a dear old saint who is prepared for glory, who will stay away, but there are a large number of young saints that need repairs, that will come. We never serve refreshments.

The Sunday evening service is built up through personal and newspaper advertising, using subjects that attract attention, but always based on a scriptural text, such as "The Falling Sickness"—"Thou Shalt Not Bow Down to Worship Them." "On Low or High Gear." "The Letter and Spirit." "Quitters Biblical and Modern." "The Boy with a Past and the Boy with a Grouch." "The Prodigal Son and Brother." "Esau's Special Sale."

The audience smiles sometimes, but I had rather see them smile than to hear them snore. I am giving the same old gospel, but I find I have to keep changing the style of the capsule. All this takes work, but that is why I am here. It pays to change methods frequently and to keep optimistic. We will never do more than we think we can, and we never know what we can do until we try.

I am planning to have one Sunday evening service in charge of a Sunday School class or department, another evening in charge of the missionary society, some pageant, another evening choir night concert. I will have some message upon every occasion that none may forget that they are at a religious service.

A PASTOR'S SPIRITUAL BACKING.

The Baptist Church at Campbellsport, Wis., some years ago introduced a fifteen-minute prayer-service preceding the Sunday morning preaching service. The pastor at 9:45 is found in the leader's chair; the deacon, a host in himself, calls for all who wish, who have arrived early, to join this early prayer service. Not all accept, but new ones are drawn in and the meeting is at white heat from the start. It is no wonder that the pastor goes into his pulpit strengthened and with a consciousness that God and the church are back of him.

SERMONS FOR JULY AND AUGUST.

Rev. A. P. Hodgson, Falls Methodist Church, Philadelphia, Pa., put out this bright bit of advertising for the summer. On a small card the proper size to be enclosed in an envelope he printed—"I shall attend the bright hour services of the Falls M. E. Church for at least four reasons: 1st—because they are held in the evening twilight at seven o'clock. 2nd—because the church building is one of the coolest places I know. 3rd—because the music is unsurpassed; and 4th—because I am interested in the following sermon topics:"

The Christian Patriot.

Mid-summer Festival of Sacred Song.

By Cool Siloam's Shady Rill With My Friend.

At the Well With My Friend.

Along the Shore With My Friend.

In the Mountains With My Friend.

On the Sea With My Friend.

Going Fishing With My Friend.
Taking a Walk With My Friend.

KEEP THE WHOLE WORLD BEFORE THEM.

Before the war we had people in our churches who said they did not believe in missionary work outside of America. They insisted on the principle "America First and Only." Now the war is over they say the same thing.

We have come upon the following illustration with scripture passages to back it up and we hope it may be printed on thousands of calendars this coming season. (You may obtain this cut of F. M. Barton Co., Caxton Bldg., Cleveland, Ohio, for 75 cents.)

"The field is the world."



Our Commission

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

QUARTERLY "HONOR ROLL"

Submitted by P. L. Johnston, church secretary of the First Baptist Church, Chattanooga, Tenn., in the "Best Methods" Contest of the Duplex Envelope System, Richmond, Va.

For years I have tried out various plans of church finance, and I find none has succeeded like our "Honor Roll" system. After corresponding with scores of experts on church finances, we came to the conclusion that it is not so much a matter of keeping a record as it is getting our members to keep up with their pledges.

On January 1, 1918, we had 268 regular contributors. Immediately we put on an "Every Member Canvass." Sufficient pledges were secured to more than cover the budget which amounted to over \$200 each week. On April 1st we published our first "Honor Roll," containing the names of all the members who were co-operating in the financial plan, and had paid their pledges in full for that quarter. About 500 names appeared on this list. Each quarter it grew, until on July 1st of this year, it contained 604 names. As fast as new members come into the church, they are enlisted in this plan.

Each member is supplied with a carton of Duplex Envelopes. They are asked and urged to keep up with their envelopes every Sunday, but many people do not get their money weekly, and most business men prefer to

pay their pledges quarterly. So at the end of the quarter the church secretary makes up a list of all pledges due. Statements are then mailed out and notice is given that the Honor Roll will be published within a few days. About two days before the copy is sent to the printer, all members who have not responded are either visited or telephoned by the church secretary or treasurer. In most cases, only a telephone message is necessary.

The advantages of the quarterly system are many. The monthly plan makes it appear that a church is always after money. On the other hand, to wait six months or a year to get all pledges paid in full allows too much time to elapse and it is hard to make up the deficit.

GOOD NEWS FOR OHIO CONGREGATIONAL MINISTERS.

The Expositor's campaign for a living salary for the ministry is making good headway, and its success is regarded by many church leaders as indispensable to the full efficiency of the church. Not only among the ministers, who feel the burden of inefficient financial support, but among the thoughtful portion of the laity, it is being recognized that the church owes to herself and the success of the great cause in which she is engaged, to pay her leaders a living wage.

So strongly impressed was the Ohio Congregational Conference, which met at Akron, May 11-13, with the urgent necessity of the matter, that it voted unanimously to recommend to the Ohio Congregational churches that the minimum salary should be \$1500 and a house. This was intended to apply also to the home missionaries. As State Superintendent Rothrock and Superintendent Smith of the Cleveland Union are both heartily in favor of the plan, early results may be expected from the passing of the resolution, at least in the case of home missionaries.

As the lay delegates of the conference are two to one of the ministerial delegates, and as the resolution was passed unanimously, it may fairly be said to represent the newly awakened convictions of the church as a whole, and is a happy augury for the future of the churches, which will profit even more from the increased stipends they pay than the ministers themselves. Everyone knows what new courage and increased efficiency a living salary gives a minister.

Ohio Congregationalists have taken an advanced stand on this question. What denomination will be the next? The Expositor is getting results through the men it has interested in this campaign, and will press the matter until it has helped to arouse the conscience and secure the favorable action of the church as a whole. We have the interest of the Church of Jesus Christ at heart, and feel that his blessing is upon our efforts.

Spiritual Naturalization is the title of a book of sermons by Chas. P. Laughlin, 214 13th Ave., Columbus, O. They are clear and have the ring of earnestness in them, and have some most excellent illustrations in them. Price \$1.

REMOVAL NOTICE

WE desire to announce the removal of our printing plant and office from Osage, Iowa, to Cedar Falls, Iowa, where we have improved facilities for doing Quality Job Printing and handling a greater variety of supplies for pastors and churches.

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THE PRAYER LIFE TEACHER.

William P. Pearce, M. A., D. D., of Cairo, Ill., has had a busy but blessed time in lecturing on "The Prayer Life," in colleges, assemblies, institutes, churches for several years. This last winter and spring he has been greatly honored of God. Dr. Pearce lectures twice a day for a week or two weeks, on prayer. In every case attendance has been large and interest deep. He is described as gentle, spiritual, eloquent. He allows nothing sensational, takes no offerings, makes no demands. Pastors who would like Dr. Pearce to conduct an Institute in connection with or without evangelism write him.

A HELPFUL SERMON.

A city minister gave a most scathing discourse on the evil effects produced by bad example, and exhorted all good members of his congregation not to countenance by their presence such a place of iniquity as a near-by amusement resort. At this one of the church wardens in evident excitement snapped his fingers.

At the close of the service a member accosted the church warden and said;

"How was that for a sermon?"

"Great. Why, it reminded me that's the place where I left my umbrella."

ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Events

Paul J. Gilbert

Knowledge and Wisdom. (479a)

How can we consecrate our school life? First, by a right appreciation of wisdom. Knowledge isn't wisdom. A man may know a great deal, yet utterly lack in education. Knowledge is a matter of books; education is a matter of the soul. The writer of the Proverbs urges his son to get wisdom; "with all thy getting, get understanding." To be is greater than to know. A few years ago one of our state penitentiaries had two hundred and thirty-five college graduates within its walls, as prisoners. Talking with a prisoner at San Quentin, a short time ago, I learned that the characters of the prisoners from an intellectual standpoint was high. "We have men here who are capable of any position in the world; there is no task or project they couldn't carry through to success." What is wrong with them? An unfortunate moral twist. So, our first effort in the consecration of school life is to realize the worth of wisdom, as against the common idea of knowledge.—Rev. W. H. Geistweit, D. D.

something to do, a little more every morning, and it's gaining, it's growing stronger every day," and he added a small file to the clump attached to the magnate.

"That's the way," he continued, "God makes magnets of men." If they loaf round and do nothing they can't do anything; they lose their force. But give them some work, and they'll soon be good for more than you ever dreamed they could do. Magnetic power and muscles are developed by something to do; yes, and brains and souls of men. Some of those who are doing hard work and bearing heavy burdens will be doing grand things for the Master in his heavenly kingdom through the eternal years."—Wellspring.

Nobility.

(481)

A good text is Acts 17:11. Luke tells us that the Jews of Berea were more noble than those in Thessalonica and he gives the reasons for his belief.

How recklessly we sometimes make comparisons. I heard a Scot not long since declare that the Scottish Highlanders were the best fighters of the great war, and Canadians came second. And we have often heard the orators of the great republic gladly give the warriors of any other nation under the sun second honors in the war. But how odious such comparisons are! The French troops that the Americans fought beside were mere fragments of the army of France, and Britain's glorious "contemptibles," yea and most of "Kitchener's mob," had perished. The first draft from America stood beside the "last call" from those old lands, whose best had fallen in three years of heroic endeavor. How unfair to make comparisons! Can any one stand beside those acres of wooden crosses that mark French graves at Verdun, and, standing at salute, call to them and say, "O, ye defenders of Verdun, ye take but second place." How odious these comparisons are! They were all magnificent, more wonderful than we had any right to hope, and the man or woman of culture will search and search in vain for reasons enough to put any one nationality first.

But in this text Luke dares to put one set of Jews above another set of Jews and making the comparison he gives the reason for his decision, clear and plain: 1. They received the Word of God with all readiness of mind.

2. They searched the Scriptures daily to see whether these things were so.

Is it not true that a man who accepts the gospel and becomes an earnest searcher after truth is really more noble than the man that does neither?

Make the Best of Your Circumstances. (479b)

A few miles out of Chicago there is a long, straight gash in the landscape—the drainage canal. The earth which was taken out of this great ditch is piled along the banks of the canal in huge heaps, which are ugly enough to spoil the view. The material is poor enough soil—most clay and rock—but the grass and the wild flowers have attacked the dumps, and are already gaining a foothold, climbing to the top of these hillocks, and a new beauty will cover over their bleak ugliness. The thing is a parable. Wherever a healthy life comes it brings the blessing of beauty. There are few less promising seed beds than these canal dunes. But the seeds have found themselves there, and have taken root. With the help of God's sun and rain they will grow, and their growth will make the struggle easier next year. They will soften the unlovely outlines and loosen the hard clay and climb about the broken rock until the barren place has become a garden. They are not refusing to grow because they are not more favorably situated; they are making the best of their circumstances.—Epworth Herald.

Strength Developed by Work. (480)

Noticing over the chemist's table a magnet which hung loaded with a collection of various tools and weights I asked, "What is the magnet doing?"

"I am loading it up," the chemist answered. "It has been lying on the table doing nothing and losing its power, so now I am giving it

Jesus had confidence in his message because he understood those who would hear it, and knew that it would meet their need, and fit their cases. "He knoweth our frame." "For he knew what was in man," and the plan of salvation. was made to bring the best that was in man to the surface.

In a recent magazine is found an article designated "The Trouble Doc." It may be partially fiction, but it is true to life. The doctor at a great manufactory was a lover of men, and wanted them to be happy and have the very best. He was an employe of the company, and yet a friend of the men. And the men were slow to comprehend that such a thing could be. They had heard so much of that vicious setting up of capital as the foe of labor, when they ought to walk together in love. But as the wheels of industry turned on and on, hands were mutilated, limbs were broken, burns were frequent, and scores on scores came one at a time under that kindly physician's ministrations. He was tender. He inquired about home conditions, and visited homes that he could help. His diagnosis went farther than the human frame. He was finding the divine image within. One day an Italian had his hand hurt. This son of Sunny Italy mistrusted every one, and when ordered to the hospital he refused, and was impelled thither by a roustabout, and sank down in terror inside the door. The doctor saw the terror in his eye. So he did not rush him. He ignored him for a time and went on tenderly ministering. Nothing was lost on the terrified watcher, and when his turn came he was ready for the ordeal. That doctor found his way beneath that dark skin, and got a hold on that so-called "dago" that to the outsider was incomprehensible, so that one day the Italian reached out the well hand to the doctor and cried: "You sticka by me doctor, and I'll sticka by you." And the doctor got his hold, and served his fellow man, because he knew that in there behind the mistrust, and the olive complexion, and the curses for capital, was a **human heart that beat strong** and true and would respond to the right thing when it came.

Jesus Christ understood men as no other physician never could, and the plan of salvation was planned with this infinite knowledge behind. Because he knows that they will respond to the message when it is presented in love, he is **confident of ultimate triumph.**

"Others."

(483)

This a word into which Jesus put a world of breadth and sympathy. On the horizon of the Jew, foreigners were the "nations," outside the covenant—the heathen, towards whom there was little sense of responsibility. Closer at hand were the Samaritans, with whom the Jews had no dealings, as the record shows. To the Greeks, outsiders were barbarians; to the Romans, the foreigner was an enemy, either conquered or to be conquered. But Jesus came with a gospel for all the world, telling of a God who loved the world, and commissioning his disciples to go into all the world, preaching the gospel to every creature. His Golden Rule

was given to each one to guide his conduct towards others; and one of Jesus' searching test questions is this:

"What do ye more than others?" Matt. 5:47.

One of our Cleveland pastors preached some time ago, by request, at his morning service to the members of a prominent fraternal society. Instead of indulging in the usual laudation of the principles and accomplishments of the fraternity—and he acknowledged, in passing, that these were worthy of high praise—he boldly asked them how they could feel content with their achievements which, fine as they were, were no better than those of other bodies, who did not require, as they did, certain religious beliefs as a basis of membership. In short, he boldly challenged them to show "What do ye **more than others?**" It was a sermon that went home and produced results. So deeply impressed were the fraternity that they adopted the text as their motto for the year, and it hangs framed in their lodge room, searching their hearts and impelling them to service, as they read "**What do ye more than others?**"

"All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." Matt. 7:12.

An Akron minister was invited recently to give an address at the annual dinner of the staff of a department store. He inquired what sort of an address was expected, an after-dinner speech or a talk on some serious subject. He was informed that he might choose his own topic, and that he might be guided by the fact that the annual dinner was used for giving a brief review of the aims and ideals of the business. Accordingly, he ventured to speak on "Others," asking the superintendents about their attitude towards the "others" who were in the employment of the store. Was their attitude considerate, regardless of their rights, their happiness and their success? Turning to the employes, he inquired how they felt and acted towards their superior officers. Did they carry out orders faithfully, intelligently and with the best interests of the business in view? Or did they simply work for what was in the pay envelope? Then he inquired as to the general attitude of all of them towards the public they served. Did they plan to give full value for every dollar spent and conscientious and faithful service to the public for its money? Turning to the stockholders, he asked them what was their main purpose in carrying on the business? Was it simply profits? Or was it not only profits but the giving of a needed service to the public in a competent and efficient way, putting the interests of "others" first? The speaker had to leave hurriedly to fill another engagement and so, of course, did not hear the discussion which followed his and other talks that evening; but he found that there was a charm in Jesus' words "Others" for those present that evening. The word was adopted as a motto on which the business of the store would be run, and upon which stockholders, managers, floorwalkers, salesmen and saleswomen, and in fact all connected with the establishment, would try sincerely and earnestly to govern their lives. And in various places in the store, frequented by the personnel

of the establishment only, they have framed this one word "OTHERS."—I. J. Swanson.

The Changes of Time. (484)

Jas. 4:13, 14.

In an article entitled "Up for Insanity," in the November Atlantic, the writer gives a dramatic illustration of James' warning of the uncertainty of life. He says, in the course of his narrative, of the way by which he regained his mental health: "Let me tell you something that occurred in connection with that trip—something odd, after the way events sometimes fall out in this world.

On my way through New York (to Africa) I called on a celebrated specialist who lived on University Heights. It was a stormy December night, and I found the great physician seated before an open fire in his library, with his wife, who was one of the most beautiful women I ever looked upon.

The great man talked to me intimately, with a fine show of friendliness, for half an hour, and as he talked, I could not help but contrast his condition with my own. There he was, a man less than forty, rich, famous, living in an elegant home amid exquisite surroundings, reposing on a stormy night in the soft and soothing atmosphere of his library, before a leaping fire. And there was I, alas! destitute of every consolation.

He told me, that doctor, that I had only six months to live, and his advice to me was to go out and hunt and roam in the world and make the best of the passing hours. "Life is sweet," said he, proclaiming a startling philosophy to a dying man, "and I am glad you are going, not I. And yet, my boy, if we were to change places tonight, it wouldn't matter a whole lot to me. The main thing is to be a man, and act like a man, and you have the opportunity."

When I returned from Africa, I learned that six months after I left the United States that great physician had died—insane!

General Grant opened his autobiography with the famous sentence: "Man proposes and God disposes." The ways of nature are inscrutable, and sometimes, indeed, the race is not to the swift.

In his own words, we did change places in many regards. He became insane and died in six months, and I became sane and lived to marry a woman quite as beautiful as the woman whom I thought so astoundingly lovely on that stormy night.

And I have lived to say—how many times I have thought of his words—that nothing matters so very much after all, if a man only plays a man's part."—I. J. Swanson.

Simple Practical Humanity. (485)

An instance of young Lincoln's practical humanity at an early period of his life is recorded in this way:

One evening, while returning from a "raising" in his wide neighborhood, with a number of companions, he discovered a stray horse, with saddle and bridle upon him. The horse was recognized as belonging to a man who was accustomed to get drunk, and it was suspected at once that he was not far off. A short

search only was necessary to confirm the belief.

The poor drunkard was found in a perfectly helpless condition, upon the chilly ground. Abraham's companions urged the cowardly policy of leaving him to his fate, but young Lincoln would not hear to the proposition.

At his request, the miserable sot was lifted on his shoulders, and he actually carried him eighty rods to the nearest house.

Sending word to his father that he should not be back that night, with the reason for his absence, he attended and nursed the man until the morning, and had the pleasure of believing that he had saved his life.

Value of a Good Uniform. (486)

Gal. 6:17.

A Y. M. C. A. secretary, wearing the Y. M. C. A. uniform, tells his experience in New York:

"Good morning, sir; that uniform looks good to me." I was thus accosted by a stranger at Forty-fifth Street and Madison Avenue. Without asking my name, where I was from, who my parents were, or my attitude on the war, he continued: 'Say! I am a bank messenger; I've got \$48,000 in currency in my pockets; I am afraid some of the "dips" may have me spotted. Won't you please take this roll and walk by my side to the bank over on Fifth Avenue?'

"I felt like a munition manufacturer with a government contract, as I walked along to the bank with that \$48,000 adorning my person. But the larger thought which forced itself upon me as the man thanked me at the bank was: This could not have been possible five years ago. A New York bank messenger, naturally suspicious of the whole world, handing a stranger such a sum of money without even asking his name can only be an illustration of the prestige of the Red Triangle, an emblem recognized today to the ends of the earth as standing for an unqualified, uncompromising Christlike service to men.

"After going to my hotel and brushing up that uniform a little more carefully than usual, I wondered if any other uniform would in this critical and commercial day have been so recognized—and trusted."

Paul was able to bear testimony that he bore about on his body "the marks of the Lord Jesus." It was not in a spirit of idle boasting that he made that declaration. He was proud that he was a "bondservant of Jesus Christ," and that he could show the signs of his servitude.

The Christian should be able to show "the marks" of his devotion to his Lord and Master. And more than that. He should so exhibit "the marks" in his daily life, not in lordly ostentation, but in unconscious devotion through service and character, that those whom he meets in the various currents currents of this life may know that he has been with Jesus and learned of him; that he is a disciple of the Master; that he is a servant of him who, long ago, took upon himself the form of a servant in order that he might fulfill the purpose of his Father in heaven.

There is an unconscious recommendation in "the marks." The badge identifies the wearer; and the badge of the Christian invites confidence and cooperation in service.—The Christian Advocate.

On Mrs. Hodge's Tombstone. (487)

Passing by the newer granite headstones with their air of solidity, one can easily tell the older part of Princeton's beautiful City of the Dead by the long, low graves overlaid with the old-time flat marble stones. Here rests the ashes of some of Princeton's famous theologians of former days, and their families. One of these marble slabs marked the grave of the Rev. Charles Hodge, D. D., and another was "Sacred to the memory of Sarah Bache," the wife of Dr. Hodge. It bore a beautiful inscription, in which affection and good taste were blended from a scholarly pen. "A devoted wife and mother, she lived in love and died in faith," the tribute said. There was more, but it ended this way:

"We tenderly lay her away here to gather strength and beauty for the coming of the Lord."

I was glad that Charles Hodge put that on his wife's tombstone. I remember a big black book in an old manse library. It had no pictures in it, and no stories like the books bound in green cloth, "Pilgrim's Progress" and D'Aubigne's "History of the Reformation." The thick undergrowth of its theological verbiage, so to speak, did not invite childish incursions into its pages. But father liked it and used it—that black-bound volume with the gilt letters, "Commentary on Romans, by Charles Hodge."

I was glad to see now, as I stood meditating and musing in the old cemetery, that Charles Hodge loved the Lord's appearing enough to put that inscription over his wife's grave. I fancied myself following hard upon the thoughts of the great theologian about the resurrection body, its "strength and beauty" clothed over the old natural body. I could think forward to the voice of the archangel and the trump of God, when Abraham should reach out an arm to arouse his Sarah in the cave of Machpelah, and Charles Hodge should do the same for his Sarah under those old marble slabs in Princeton's cemetery. The King's daughters shall surely be all glorious within in that day.—Sunday School Times.

The Light of the Resurrection. (488)

A Hindu fakir, with matted hair and ash-be smeared body, was sitting under a tree in deep meditation. His eyes fell on the leaves of a torn book which someone had tossed away. It was part of the New Testament. He smoothed out the crumbled pages, and read words which brought strange thoughts to his hungry soul; they seemed to take him by the hand and lead him straight to the Father. Then he set out to seek someone who obeyed the Book. He found an Englishman who confessed that he obeyed it. The fakir, delighted, noticed that the Englishman wore a black band on his arm, and concluded that this was a distinctive sign of a Christian. So he put a black band on his own arm, and when people asked

him who was he pointed to the band and told them. Some time later the fakir wandered for the first time into a church and listened to a Christian preacher. At the close he announced that he, too, was a follower of this way, and pointed to the band on his arm as proof. They explained that it was an English sign of the death of some loved ones. The fakir mused for a moment: "But I read in the Book that my loved one has died, so I shall wear it in memory of him." Before long, however, he grasped the gospel of the resurrection, and when he realized that his loved One was alive forevermore, a great joy filled his heart. He took off the band from his arm, and the light of the resurrection shone in his face—and that became the sign.—The Bible Society Gleanings.

He Stands Fire (489)

One of the boys who had recently enlisted in the army knelt down on his first night in the barracks to say his prayers. The men laughed at him, but he remained on his knees. The next night caps and belts were flung at him, with all manner of epithets, but he remained on his knees. The third night the same thing was repeated, with jeering and whistling; but he remained on his knees. On the fourth night, when the cyclone began, the corporal said: "Boys, let that fellow alone. **He stands fire.**" The world respects that sort of moral courage. It stands aside for the man who stands fire. Not principalities, nor powers, nor spiritual wickedness in high places can prevail against him.

Faithful. (490)

In one of the landings in Gallipoli there was a desperate hour. The Turks counter-attacked fiercely, and beach parties who were disembarking stores were ordered to pick up their rifles and re-enforce the firing line. In the darkness many rifles could not be found. But every man who could find a weapon went forward to help the troops, while the rest carried up a constant supply of fresh ammunition. Among these others a young midshipman covered himself with dozens of bandoleers, and carried them forward. Though knocked down on his way, he managed to carry on, toiling so bravely that others noticed his plucky willingness to serve.

It was not his proper work, of course— young midshipmen do not join the navy for the purpose of carrying bandoleers—but that was the task lying at his hand. He did it, and found honor in the doing.

And always in life there are services to be done quite close to us, to the youngest of us. The great thing is to have eyes to see and a heart to do these often simple yet invaluable bits of work.

A Lover of the Sabbath. (491)

To our hearts, the very birds of Scotland sing holly on that day. A sacred smile is on the dewy flowers; the lilies look whiter in their loveliness; the blush rose reddens in the sun with a diviner dye; and with a more celestial scent the hoary hawthorn sweetens the wilderness.—Christopher North.

THE HOMILETIC YEAR—JULY

G. B. F. HALLOCK, D. D.

FOURTH OF JULY

THE SABBATH

FOURTH OF JULY

We are living in a stirring and critical time. Our nation does well to make itself sure of the reliability and patriotism of every citizen and of every resident within our borders. This is a time for true patriots to be unservedly on duty and most watchfully on guard.

As a nation, we have been very easy-going. We have allowed vast numbers of people to become permanent residents of the country, for their own pleasure and profit, without application for citizenship and without assurances that they would be safe persons to have among our people. Many have lived here for years, thinking more of the country from which they came than of this country, and with loyalty and patriotism for the old rather than for the new. Some have lived here with professed animosity to our institutions and ready at any time to spread dissatisfaction and opposition to our country. We realize now that this has been a mistake and a peril.

The people of our land must come to have a united patriotism. We have been neglecting to teach this. We have turned the Fourth of July and even Memorial Day, as some would turn the Sabbath, into days for games, and desecrated them into carnivals of amusement instead of using them for the teaching of patriotism by means of strong and sober addresses and the singing of national hymns and anthems.

We are coming to our senses. Patriotic meetings are in order, and all over our country these assemblies should be held. Our churches have been the fortresses of the loftiest and holiest patriotism, and they need to be properly estimated and appreciated.

If our country is to be unified, it must be by a high and holy enthusiasm, in the ways of outspoken patriotism, true and pure religion, and noble and earnest living.

Fellow pastors, let us call the people to highest patriotism.

Suggestive Texts and Themes. (493)

Love of Country and Labor for the Church: "He loveth our nation, and himself built us our synagogue." Luke 7:5.

The Patriotism of Jesus: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37.

Temperance and Triumph: "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25.

Pacifism Which is Not Peace: "There is no peace, saith my God, to the wicked." Isa. 57:21.

The Impossibility of Neutrality: "Is it nothing to you, all ye that pass by?" Lam. 1:12.

The Undismayed Christ: "He will not fail nor be discouraged." Isa. 42:4.

The Unification of the Nation: "One law shall be to him that is home-born, and unto the stranger that sojourneth among you." Ex. 12:49.

Why Nations Perish: "It is my destruction, O Israel, that thou art against me." Hos. 13:9.

Mammon a Nation's Destroyer: "Thou shalt not covet." Ex. 20:17.

The Bible and Christian Citizenship: "Except the Lord keep the city, the watchman waketh but in vain." Ps. 127:1.

The Foundation of National Greatness: "The entrance of thy word giveth light." Ps. 119:130. "The best foundation for a spotless flag is the open Bible."

Bible Teaching Patriotism: Ps. 137:1.

The Nation's Flag: "And he shall set up an ensign for the nation." Isa. 11:12.

God's Legion of Honor: Matt. 16:24.

Follow the Flag: John 21:15-23.

Bible Teaching Patriotism: Ps. 137:1.

The Ideal Nation: 1 Pet. 2:9, 10.

The Craft and Cruelty of Sin: "They lay wait, as he that setteth snares." Jer. 5:26.

The Peril of Prosperity: "They were filled, and their heart was exalted; therefore have they forgotten me." Hos. 13:6.

What Came Out of the War (494)

"Let it be known that I am thy servant." 1 Kings 18:36. "Make me as one of thy servants." Luke 15:19.

There appear to be at least three good things which came out of the recent war:

I. First, we have discovered that no one nation has a monopoly on courage. We have found that the English can die for the thing they believe right; the French still possess the spirit of Joan of Arc; the Italians have that courage which made Rome mistress of the world, while the American is as good a soldier as ever drew a sword or fired a shot.

II. The second compensation of this war will be the future use of the great instruments of destruction in a constructive civilization. The submarine and the airplane will become the messengers of commerce in the rebuilding of the world's prosperity in the years of peace.

III. The third thing, which is the best, is a new spirit of sacrificial service. Men are saying in words of the prophet of old, "Let it be known that I am thy servant," and they are coming back to their heavenly Father with the request of the prodigal, "Make me as one of thy servants." We are getting back to Christ's idea about service and greatness. The professional man grasped this ideal, giving up his practice when it paid thousands of dollars for an opportunity of service which only re-

imbursed him in hundreds. The business physician of incomparable power, capable of doing what can only be done by supernatural power.

Patriotism and Religion. (495)

"Render, therefore, unto Caesar the things that are Caesar's and unto God the things that are God's." Matt. 22:21.

Edward Everett Hale once wrote a story called "The Man Without a Country." For all who ever read the story the title is burned into the memory. A man without a country! The thing is a monstrosity, the man an outcast.

I. Every man has a country—the land that gave him birth, or the government under which he lives. Your country and mine is America, "the land of the free and the home of the brave." A still more startling caption would be "The Man Without a God." Every man has a god. Your God and mine is Jehovah, the same in substance with our Lord and Saviour Jesus Christ.

II. To our country we owe our love and devotion, even to the yielding up of our property and our lives, as our country may have need of them—and this we call patriotism. To our God we owe our love and devotion, even to the yielding up of our property and our lives as he may have need of them—and this we call religion.

Patriotism and religion! In these two words are summed up all that makes a man worthy to live; these two forces compel to all noble action, and without them a man is not a man. They determine character and place men in classes, just two classes for each force—those who are patriots and those who are not; those who are religious and those who are not.

III. There is now no middle ground; you belong to one class or the other. As citizens of your country you are either red-blooded, true-hearted patriots or you are white-livered, black-hearted traitors. As members of your church you are either true and loyal followers of Jesus Christ, or you are fawning hypocrites, hiding your miserable unrepentant souls behind the name of Christian.—Rev. G. A. Wilson.

A Soldier's Creed. (496)

"The Centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Matt. 8:8, 9.

This Roman soldier had a creed. He had it before he saw Jesus. He was a Gentile convert to Judaism. Hence, his religious creed must have included the fundamental doctrines of Judaism. He believed in God, in God's holiness, unity and spirituality. He believed in man as the child of God, subject to God's government. In some vague way, he believed in immortality. He believed in the spiritual value and content of life. All this he believed before he saw Jesus.

I. Now he adds to that creed a new article. He accepts a man, known as Jesus of Nazareth, as a prophet of God, a teacher sent from God,

II. Moreover, he perceives by swift spiritual intuition the transcendent goodness of that man. This explains the Roman captain's humility: "Lord, I am not worthy that thou shouldst come under my roof." This is a fairly complete creed: Faith in God, faith in man as a child of God, and faith in Jesus Christ as the revelation of God.

III. Such a creed will support a man in life, through death, and for all eternity.

IV. Think of the logical fruitage of such a creed. If a man be a child of God, he must live as such. If Jesus Christ be God made manifest, we must accept him as our spiritual authority. Doubtless this soldier's creed grew as the years passed by. Living creeds must grow. So Paul's creed expanded from the time he saw Jesus and was blinded by the radiance of the sight to the time he shivered and strained his weak eyes to read and write in the perpetual twilight of the dark, cold, underground dungeon. He went from strength to strength until he appeared in Zion. To believe in Christ may seem a small thing, but it is not. It is the broadest basis the human mind can apprehend. All that makes life beautiful, all that gives large definition to life, all that makes death radiant with hope, grows out of our belief in Christ.—Rev. Charles C. Albertson, D.D.

A New American Shrine. (497)

Many thousands of patriotic Americans touring France in the coming years will turn aside at Nancy for a half hour motor spin to the spot where our first three American boys slain in the world war lie buried. It is near the village of Bathelemont. The village may have had a population of 300 before the shells of war had wrecked its buildings and scattered its people. Just below the ruined church one is surprised to find himself face to face with new and unmarred masonry in the midst of wreckage and desolation.

The monument is of concrete and stands perhaps fifteen feet above the ground. On one side is shown the double cross of Lorraine, the upper cross-bar bearing the name "France" and the lower one "Etats-Unis" (United States), then "1917" a little lower, and still lower, "Lorraine to the United States." On the opposite side of the monument and facing out over the fields and hills are these words translated from the language of the country, "Here, in the land of Lorraine rest the first three American soldiers slain by the enemy on the 3rd of November, 1917; Corporal J. B. Gresham of Evansville; Soldier Thomas F. Enright of Pittsburgh; Soldier Merle D. Hay of Glidden.

"As worthy sons of their great and noble nation, they fought for the right, for liberty and for civilization against German imperialism, the scourge of mankind. They died on the field of honor."

A Fourth of July Incident. (498)

On the Fourth of July, the last year of the war, this message of personal greeting from President Wilson was delivered to the Amer-

ican soldiers and sailors in hospitals in Great Britain, through the agency of the American Red Cross: "The American Red Cross has received from President Wilson a request to send you his personal greetings on this Liberty Day, the greatest of our American holidays, and to say that his heart goes out to you in sympathy and admiration for the spirit and devotion which you and your comrades have shown. He hopes with all his heart that you will have a quick and happy recovery."

To the President's message the Red Cross added: "The American Red Cross, for its millions of members, sends an Independence Day message of sympathy and wishes for you a speedy recovery. To those who have given their blood on the front in the recent glorious engagements, and to those who have fallen ill on the way to battle, the American people realize their special indebtedness, and they have equipped the American Red Cross with funds that will assure every service which will lessen in any way the hardship of the glorious role every man in uniform abroad has assumed. As a slight recognition of this service the American Red Cross is pledged to see that no family of a soldier or a sailor, wounded or well, shall lack for anything which the resources of the United States can provide. With you and the million of Americans now under arms the American Red Cross pledges its unceasing effort for the permanent establishment of those American principles which we celebrate today."

The Fourth for New Citizens (499)

Have you in your town thought anything yet of that new idea for celebrating the Fourth of July, which was developed two years ago in Cleveland, and is to be imitated this year in many of the nation's other centers?

Philadelphia, Baltimore, and Los Angeles took to the Cleveland plan so enthusiastically that they couldn't wait until the "Glorious Fourth" came around again, and they staged similar ceremonies without reference to any special date on the calendar. But everybody agrees that Independence day is the most appropriate occasion, and a national committee has been formed to commend the custom especially to cities and towns having exceptional percentages of foreign population. For the proposal has special reference to the naturalized voters of the nation—which is signified by the suggestion that where it is thus observed, Fourth of July shall be called "Americanization Day."

Patriotic Thanksgiving (500)

Admiral Sir David Beatty was in charge of the British-Allied fleet that received the surrender of the German fleet in the Firth of Forth. At sunset the signal was given from the admiral's ship to haul down the German flags. Following that this historic signal was sent out by the admiral: "It is my intention to hold service of thanksgiving at 6 o'clock today for the victory which Almighty God has vouchsafed his majesty's arms, and every ship is recommended to do the same."

American Initiative. (501)

When Dewey's squadron needed coal, the admiral purchased a large amount of it without consulting the department. The following official correspondence is self explanatory:

Navy Department, Washington, D. C.

To Dewey, Manila:

Why did you buy so much coal?

Bradford.

Flagship Olympia, Manila.

To Bradford, Chief Bureau Equipment,
Washington:

To burn.

Dewey.

American initiative did not begin in the World War. It was there, but it had precedents.

The Flag. (502)

Here comes the flag,
Hail it!
Who dares to drag
Or trail it?
Give it hurrahs—
Three for the stars,
Three for the bars,
Uncover your head to it.
The soldiers who tread to it
Shout at the sight of it,
The justice and right of it,
The unsullied white of it,
The blue and the red of it,
And tyranny's dread of it!
Here comes the flag!
Cheer it!
Valley and crag
Shall hear it.
Fathers shall bless it,
Children caress it
All shall maintain it;
No one shall stain it.

Cheers for the sailors that fought on the wave
for it,

Cheers for the soldiers that always were brave
for it,

Tears for the men who went down to the grave
for it.

Here comes the flag!

—Arthur Macy.

Our National Ideal. (503)

The Fourth of July stands for the principles of human liberty and human equality, as necessary to the development and maturing of a just social order, which shall conserve the highest welfare of the people. The United States has not reached the level of this ideal of political equality, freedom and justice, but it has approached nearer the ideal than any other nation on earth. And Independence Day comes again to remind us that we must cherish these principles of liberty, rooted in the truth that all men are created free and equal and embodied with such dignity and power in the Declaration and the Constitution.—Lutheran Observer.

A RESPECTED SIGN.

Jack—"I noticed you got up and gave that lady your seat in the street car the other day."

Fred—"Since childhood I have respected a woman with a strap in her hand."

THE SABBATH

A general warfare is being waged all over the country against the Sabbath, with varying results. In the New England States the cause seems to be in a "perilous and dancing balance." In New York some adverse bills were defeated, others passed. In the Southern States the adverse bills have been defeated and the courts have generally sustained existing laws. In Indiana and Pennsylvania and in one House of the New Jersey legislature the friends of the Sabbath have been victorious. In the Middle-western States there has been little change either way. In California the chances are even. In the Rocky Mountain States the Sabbath laws are few and feeble and the people are satisfied with what they have. "Once the Sabbath is gone irreligion will follow, which may lead to atheism and anarchism." No one who seriously studies American history censures Christians for safeguarding the civil Sabbath by law. "It is perfectly natural, therefore," says the Supreme Court of Pennsylvania, "that Christian people should have laws to protect their day of rest from desecration. Regarding it as a day necessarily and divinely set apart from worldly enjoyment, and for the enjoyment of spiritual privileges, it is simply absurd to suppose they would leave it without legislative protection from the disorderly and immoral. The sentiment that sustains it should be expressed through those who are elected to represent the will of their constituents."

There never has been a period in which there was so much time for recreation as in this age in which we live. The labor week is reduced to 5½ days, and the labor day is shorter than ever before, only 8 hours out of 24. There is a greater number of holidays than ever before. Our grandfathers had but two in the year—our fathers but four—we now have ten. How can a man with a mind and a soul and a home and friends, consent to be deprived of the Sabbath which the Divine Commandment and the civil law reserve for him?

Fellow pastors, let us try to lead our people to keep their Sundays for the great things of the soul. At this time of the year the temptations to forget the Sabbath are the more frequent and urgent. Show that working seven days in the week is physical suicide. One may be fifty years in discovering it, but discovery is doubly serious when it comes.

Thinking secular thoughts seven days in the week is spiritual suicide. One may not discover it at all, because worldliness hardens the soul so that it does not know it is dying; such a death is all the more terrible.

Suggestive Texts and Themes. (506)

A Day of Rest: Ex. 20:8-11.

A Day of Worship: Isa. 58:13.

A Day of Holy Memories: John 20:19-23.

A Day of Loving Service: Mark 3:1-6.

The Outcast's Day: Isa. 56:3-8.

A Pattern for All Days: Rom. 14:5-12.

Why We Observe the Lord's Day: Mark 16:1-6; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

Guarding the Sabbath: "Remember the Sabbath Day to keep it holy." Ex. 20:8.

The Lord's Day: "I was in the spirit on the Lord's Day." Rev. 1:10.

The Sabbath a Day of Witnessing: Acts 17:1-4.

The Sabbath a Day for Doing Good: Luke 13:16.

Sabbath Meditation: Rev. 1:9-20.

Sabbath Fellowship: John 20:19-29.

Using Sunday for This World and the Next: Isa. 58:1-14.

Civil Stewardship: "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." Matt. 22:21.

The Day of Vision: Rev. 1:9-13.

How Can We Enrich Our Sabbaths: Mark 2:23-28. I. By churchgoing. II. By Bible study. III. By kindly deeds. IV. By visitation. James 1:26, 27. V. By restfulness. Ex. 20:8-11. VI. By service. Mark 6:1-6.

Sabbath Worship: He went into their synagogue, "as his custom was . . . on the Sabbath." Luke 4:16. In the midst of the assembly. Psalms 22:23. "The day that Jehovah hath made." Psalms 118:24.

Keeping the Sabbath. (507)

A Children's Sermon. Ex. 20:8.

To "keep holy" means, of course, to keep "set apart," kept for special use. The "special use" of the Sabbath as against other days, is rest; rest of the body, and of the soul.

Men and women, and children too, must all work. You children have your schools to attend, lessons to prepare, little home duties to see to. The Sabbath is meant for rest from the world's work, and a chance for the souls of men and women and children to refresh themselves with thoughts of God, and of the world beyond this work-a-day one.

I. For our own sake. Our souls and bodies would soon suffer if we spent all our time at work or careless play. We need to think of God, to pray to him, to read his book.

II. For our country's sake. The nation that keeps no Sabbath will soon begin to fail. As we can, let us speak and fight to keep the Sabbath free, for all, from daily toil.

III. For our love to God. He made the Sabbath for our good; let us not be so thankless as to spurn his gift. He wants to win our hearts from daily cares to commune with him; let us show our gratitude for his love and goodness by thanking him and pleasing him continually.—Rev J. Ellis.

Why Observe the Lord's Day. (508)

Mark 16:1-6; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

The Sabbath of Christians is the first day of the week, called in Revelation "The Lord's Day."

I. The Lord's Day is observed as a memorial of the resurrection of Christ. He arose on the first day of the week and met his disciples. He appeared to them eight days later, which was again the first day of the week. The apostles continued to meet on this day, and called it "the Lord's day." Though with no

recorded command to change the days, yet in practice they did do so. John, Rev. 1:10, declares that he "was in the spirit on the Lord's day." Christ's resurrection was an event of such vast importance that it made even such a signal change inevitable. Let us think of the Sabbath as the Lord's day, and give it to him as the Jews gave the seventh day to God.

II. The Lord's day is to be observed as a day of public and private worship. On this day Paul preached to the saints at Troas, he urged the Corinthians to lay aside their offerings for God's work. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Here were two acts of public worship—preaching and giving—and no doubt they took place in the public congregation with the other parts of public worship, such as prayer and singing. The Lord's day should be a day of worship. The house of God should not be neglected. Private worship cannot take its place, and much less the worship of nature or of nothing. Church-going may seem to some an insignificant thing, but it is of vital importance. Few souls are saved or grow in grace outside the church. We say, "It is the only day we have for recreation, for visiting friends, for getting out in the air," etc. The fact is, it is the only day of the week which we have not got. It is "the Lord's day" instead of ours, and we should give unto him what belongs to him, "not forsaking the assembling of ourselves together, as the manner of some is."

III. John was in the spirit on the Lord's day, and had a wonderful vision. The Lord's day is our day for spiritual uplift and spiritual vision. But to have it so, we must yield ourselves unto the Holy Spirit, and let him pervade us. The spirit of sin, of worldliness and of indifference will give us no heavenly vision on the Lord's day.—Rev. S. H. Doyle, D. D.

The Sabbath a World Institution. (509)

The Sabbath is a world institution. It was instituted at the creation, was observed by the ancient Gentile nations and peoples, and therefore in no sense the peculiar property of the Hebrews.

When Jesus said that it was made for man, he brushed away all the Jewish patent on the Sabbath, all questions about its origin and its perpetuity, making it coeval with human history.

The Sabbath law is written by the finger of God in the warp and woof of his and man's nature, just as he has written the law of gravitation and the chemical laws in the physical universe.

It is not a law of restraint, but a law of helpfulness and life.

The Decalogue is but the formulated expression of the moral law, which is the law of life, that is grounded in the essence of being, and can, therefore, no more be repealed nor abrogated than can the nature and purpose of the eternal God.

Fundamental Truths. (510)

There are a few fundamentals vital to all right conclusions upon the Sabbath.

First: We must hold firmly to the divine authority of the Christian Sabbath.

Second: To the sacred character of the Christian Sabbath.

Third: The Fourth Commandment, being a part of the moral law, is not, and cannot be abrogated.

Fourth: That it is the entire day, and not a part of it, that is to be kept holy.

Relation of the Sabbath To the Home. (511)

The Fourth Commandment contemplates the household: "Thy sons and thy daughters, and the stranger that is within thy gates." The sacred Sabbath is necessary to preserve our homes as healthy centers of all moral and religious influences. That which is most potent to determine the moral character of men and women are the influences of the home during the period of childhood.

If the home be one of Sabbath desecration, one filled with the atmosphere of Sunday newspapers, Sunday excursions, Sunday visitors and all secular conservation and occupation, the moral character of the children is tainted and corrupted at the fountain.

The Fourth Commandment is given to men and women as fathers and mothers of families and of the household.

Sabbath observance is a family affair. Each member of the family is to assist in making it a delight. There is a unifying influence upon the family in Sabbath observance. Whatever separates its members on that day is contrary to the genius, spirit and purpose of the Fourth Commandment.

Worship Results In Equality. (512)

It is the glory of our land and its institutions that before the law every man is the equal of every other. And for this we are indebted to the Christian Sabbath, not as a day of mere rest, but as a day devoted to worship and to religious instruction.—Rev. E. G. Robinson, D. D.

Give a Better Sabbath. (513)

The church's business today is to commend the Sabbath by offering to the people a better Sabbath than the world has yet had.—The Continent.

Opportunity For Evangelism. (514)

For the apostles the Sabbath—the day when the Jews met for worship—was an opportunity for evangelism. It is so still. On Sunday people are at leisure. They may be reached at street corners, in church, in Bible class, or in their homes. Let us pray that evangelistic bands may be raised up to preach the gospel; pray for revivals.

Saves From Materialism. (515)

Sunday saves the soul from utter materialism. A goodly part of the day should be given to meditation. We are too active. We need more communion. Pray for hunger for God, for the things of the Spirit.

It is often said that with the great change of conditions in modern life old standards for observing Sunday cannot be followed. But these changes have greatly increased our nervous strain, and so demand as never before a genuine rest-day.

PRAYER MEETING DEPARTMENT

The Mid-Week Meeting

There were only two or three of us
Who came to the place of prayer;
Came in the teeth of a driving storm,
But for that we did not care,
Since after our hymns of praise had risen
And our earnest prayers were said,
The Master Himself was present there,
And gave us the living bread.

It was only a handful gathered in
To the little place of prayer;
Outside were struggling and pain and sin,
But the Lord Himself was there.
He came to redeem the pledge He gave—
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but "two or three."

And forth we fared in the bitter rain,
But our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not the crash of the storm.
'Twas a time of the dearest privilege
Of the Lord's right hand, we said,
As we thought of how Jesus Himself had come
To feed us the living bread.

—The British Weekly.

I. LEST WE FORGET

Deut. 8:2, 11-20.

Expository Notes.

Deut. 8:2 "Remember all the way." At this season of the national birthday, it is well for us to look back over our nation's history. We should teach our youth to look at the events of our national life with an understanding of their real significance. We should show them the events in our history that have influenced the world for good. Let us help them to recall the men who have been a power for righteousness in the world. Let us recognize our mistakes and sins, and trace the penalties they have brought upon us.

8:11-14 f.c. "Lest we forget." But today the nation faces a danger, the peril of prosperity. Today we have luxury, we have wealth, we have power. Under such conditions a man, a nation, is apt to forget God, to ignore his commands. Contrary to what social reformers often imply, it is the man in adversity, not the one in prosperity, who remembers God. Not health but sickness drives us to God. It is the man who lives in luxury and who possesses wealth, whose "heart is lifted up" and who "forgets the Lord." To him the sacred writer says, "Beware!" And what is true of a man is yet more true of a nation.

8:14 f.c.-16. God's guidance. Let us look back over our history and see how God's hand may be seen in the whole story, how the land was prepared for the coming of a prepared people, how the ties that bound us to Europe were severed that this land might work out the solution of the problems of religious liberty and of political freedom. Let us realize that God brought us forth out of the Old World, that he has led us, and fed us all through the years.

8:17, 18. Arrogance-Stewardship. The result of prosperity is apt to be conceit and arrogance. Many an American says in his heart, "My power hath gotten me this wealth." It has been borne in upon this century that the only remedy for arrogance and atheism is the sense of stewardship. As Paul asked the Corinthians, "What hast thou that thou didst not receive?" A man may be strong enough to stand the possession of wealth if he thinks of it as God's riches, of which he must render an honorable account. Not "my power hath gotten," but "thy God giveth thee power to get wealth." And what is true of the man of great wealth is true in lesser degree of the man of little wealth.

8:19, 20. Warning. This is addressed to the nation, the nation of Hebrews—to the nation of

Americans and any other nation that reads. The Israelites themselves forgot their own Jehovah and they perished as a nation. Let the United States heed the warning.

Thoughts on the Theme.

This year the Fourth comes on the Sabbath. When the sermons are preached, the tumult and the shouting will have died, the captains and the kings will have departed. It will be the best possible time to remind hearers that there still stands God's ancient sacrifice—"an humble and a contrite heart." After the celebration it is easier to see the meaning of it all. Kipling's "Recessional" was more appropriate after the coronation pageant was past.

True patriotism is a blending of memory and hope, the backward look and the forward look. The backward look is the steady one and ought to be made also the inspiring one. Back there is something which we must not forget. We are not ready for the future unless we remember what the past means. But the past is not to be recalled for its own sake or as though we might rest in it. What there is in the past must work out into obligation here in the present and yonder in the future.

For one thing, we are not to forget God and our obligation to him. The story of our national life is doubtless one of prowess and glory. The hardships of our brave fathers and the self-sacrifice of our founders are all that we claim them to be in our most enthusiastic moments. The purposes of our wars have been to our credit as a people. The conquest of our territory, its steady expansion and development, the increase of temporal and material comfort, the enlarging harbor which we give to men of all races and climes, the gradual emergence of what may be called a real Americanism in the melting pot of the nation—all such things are to be welcomed and praised. Orators may well make the most of them. But it takes no extraordinary eye to see how inadequate our purely human explanations of them are. The hand of God is over all, sometimes directly guiding, sometimes overruling, sometimes plainly checking our course.

The very existence of our democracy, its persistent problems and increasing intricacies, call for remembrance of God. It requires large motives and constant self-control to make a safe democracy, and these come out of personal relation to God. We have owed much in our past to a sound religion. At every crisis of our national life we have been guided by the counsels of faith. Memory challenges us not to forget God and our obligations to him in our day of prosperity and peril.

Nor are we to forget our brother nations and our obligations to them. We are blessed that we may be a blessing. Goldwin Smith gave a stone seat for the campus at Cornell University and chose for the inscription the sentence, "Above all nations is humanity." We must not forget that. It should be easy for such a nation as ours to remember it. We are a composite of all nations. Here, if anywhere, humanity in all its elements ought to appear. Here, if anywhere, the obligations of the whole world ought to be felt. The counsels which would keep us in isolation are mistaken. The only counsels to which we need to give heed are those that tell us how we may approach the world most helpfully.

We cannot deal with any of our large questions as though they were peculiar to ourselves. We must act as in the sight of the world. Braggart boasting is unspeakably cheap in a nation which takes its place in the family of nations. Courageous self-confidence befits us, but always mingled with concern for the good of others. We owe the world a vast debt, however much we have given the world. Our best life is fresh from the currents of other nations. Some foul currents run out from us to them. For the sake of the world our own national life must be cleansed, not merely for our own glory

or advantage. Hoping to be greatest of all, we must learn to be servant of all. "Lord God of Hosts, be with us yet, lest we forget."—The Contin-
tent.

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

Far-called our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not thee in awe,
Such boasting as the Gentiles use
Or lesser breeds without the law;
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding calls not thee to guard;
For frantic boast and foolish word,
Thy mercy on thy people, Lord!

—Kipling.

II. MEN WHO WALKED AND TALKED WITH GOD: ENOCH.

Genesis 5:22-24; Hebrews 11:5.
Expository Notes.

Enoch, Gen. 5:22-24; Heb. 11:5. In a dry, mechanical list of names of men from Adam to Noah, giving a few facts about each one in a monotonous formula, we suddenly come across an illuminating phrase, flashing out like a brilliant flower rising out of a swamp. Of each one the record states that he lived so many years, that his heir was born, that he lived so many more years, having other sons and daughters, and then he died. At least this is said of each but one. Of him, instead of saying that he lived so many years, the record quietly states without note or comment that he "walked with God three hundred years." Imagine the life of a man, whose associates would accept the phrase, "walked with God," as a synonym for "lived"! "Not before God," as a messenger, or a workman beneath his eye; nor after him, as a servant; but with him, as a friend.

We recall the question of Amos, "Shall two walk together, except they have agreed?" The phrase implies a likeness, a sympathy between the two. Our modern phrase is "communion with God."

The writer has twice heard Bishop Thoburn say, calmly and unemotionally, "Jesus Christ abides with me. He goes with me wherever I go. He stands by my side now."

The author of Hebrews says that Enoch did this by faith. And he begins his statement by defining faith as the "conviction of things not seen."

But what is the end of such a life of "walking with God?" "And he was not; for God took him."

Thoughts on the Theme.

Such a life is consistent with the completest discharge of all common duties. The outline of this man's life was the same as those of his ancestors. The formula is the same. But Enoch walked with God, and it was while treading the common path of secular life that he did so. He found it possible to live in communion with God, and yet to do all the common things that men did then. Anybody's house may be a Bethel—a house of God—and anybody's work may be worship. Wherever we are and whatever we do, it is possible therein to serve God, and there to walk with him.

"He was not." He disappeared; that was what God tells the world. The natural end of a true

other end could there be to a life that was all passed in communion with God except the lifting of the man into closer communion with his Father and his Friend?—Alexander McLaren.

* * *

A little girl heard her older sister read the two or three verses in Genesis concerning Enoch. Telling the story to her mother, she said: "Enoch walked and walked with God. It began to be dark and Enoch wondered how he was going to find the way home. And then God said, 'Enoch, you are a long ways from home, and I think you had better come in and stay with me.' So Enoch went home with God and stayed."

III. MEN WHO WALKED AND TALKED WITH GOD: ABRAHAM.

Gen. 18:16-33.

Expository Notes.

Abraham was called the friend of God, and "friends confide in each other." Those who live in common with God somehow gain a knowledge of his purposes; they understand his ways of doing things. They often see God's guiding hand in what seems to the world a bewildering maze of events. "A man who believes in God and his moral government will often be endowed with a terrible sagacity which forecasts consequences more surely than do godless politicians." This has been proved many times in the World-War. God does not hide his purposes from his friends.

Here Abraham not only talks with God, but even expostulates with him, almost remonstrates with him. The combined humility and boldness of Abraham's speech is wonderful, not to say startling.

Abraham boldly pleads for justice; not only boldly but persistently.

His question, "Shall not the Judge of all the earth do right?" is addressed, not to men, but to God himself.

Alexander McLaren says: The phrase means not "Such and such a thing must be right because God has done it," but "Such and such a thing is right, therefore God must do it." It is not meant to silence man's questionings as to mysterious divine acts, or to warn us from applying our measures of right and wrong to these.

Job's three friends tried to justify God at the expense of truth, but in the end the Lord repudiated their defense. God does not—yea, cannot—break his own laws of eternal right and wrong. Man may have inadequate or faulty ideas of right. Conscience must be educated.

The next outstanding idea in this story is the value of intercession. It must be earnest and eager and persistent, if it is to be effective.

Thoughts on the Theme.

In Abraham's intercession we do well to note: How the righteous may be the salt of the earth; The long-suffering and righteousness of God; The humility and boldness with which we should plead before God; The efficacy of prayer.—M. S. Terry.

The main importance of this incident is the wonderful picture of Abraham's intercession, which veils lofty truths for all ages. . . . Indifference to the miseries and impending dangers of Christless men is impossible for any whom He calls "not servants but friends." God's friends are intercessors, whose voice has a mysterious but most real power with God. In these days we need to keep fast hold of our belief in the efficacy of prayer for others and for ourselves. We see here how familiar the intercourse with the Heavenly Friend may be. The boldest words from a loving heart, jealous of God's honor, are not irreverent in his eyes. This prayer is abrupt, almost rough. It sounds like remonstrance quite as much as prayer. But the grand confidence in God's character, the eager desire that it should be vindicated before the world—for these God accepts the bold prayer as truer reverence than is found in many more guarded and lowly sounding words. Many conventional proprieties of worship may be broken just because the worship is real.—McLaren.

IV. MEN WHO WALKED AND TALKED WITH GOD: MOSES.

Exodus 3:6, 10, 11; 4:1, 10-15; 32:9-14, 31-34.

Expository Notes.

Ex. 3:6, 10, 11. We have a third man who tells freely and familiarly with God. He also

remonstrates with Jehovah, and objects to his behests. When Moses, son of a Hebrew slave, prince of Egypt, exile in Midian, received commission from God to lead the Israelites out of Egypt, he promptly objected. Gone was all his self-confidence of forty years before. His self-depreciation is the echo of his failure forty years before. He still hears, "Who made thee a prince and a judge over us?"

Ex. 4:1, 10-15. With the echo of that scornful question in his ears, all Jehovah's words of encouragement, assurances of aid, promises of final success, all go for naught, and his reply is, stolidly, "They will not hearken to me."

So much more vivid to us is our personal experience than all the promises of God.

Then Moses pleads inability, and, unmoved by the Lord's promise of assistance, ungraciously and curtly refuses. Then Jehovah condescends to the weakness of his servant and plans a way out.

Ex. 32:9-14, 31-34. Under the kindly tutelage of Jehovah Moses has regained his lost self-reliance and ability and has led the people out of Egypt. "And Jehovah spake unto Moses face to face, as a man speaketh unto his friend."

When the people ignore Jehovah and turn again to the gods of Egypt during Moses' absence and Jehovah's anger flames out, Moses, like Abraham, expostulates, even remonstrates with God over his proposed action. And the final result of this startlingly plain speaking is that "Jehovah repented of the evil which he said he would do unto his people."

But later when Moses is interceding for the people, he not only ignores the Lord's offer to make him the ancestor of a new nation which shall take the place of these degenerate Israelites, but identifies himself with them, and wishes

to be himself "blotted out" of the Lord's book if they are not forgiven.

Thoughts on the Theme.

The self-consciousness which wears the mark of humility while refusing to submit its judgment to that of God, is a form of selfishness. The test which divides faith from presumption, and unbelief from prudence, is: Do we go because God is with us in Christ, or because we ourselves are strong and wise? "Humility without faith is too timorous; faith without humility is too hasty."

Dare I undertake this task? is a solemn question, but so is this: Dare I let this task go past me? Am I prepared for the responsibility of letting it drift into weaker hands?

The Church of Christ is calling for help, and we ought to hear it said that one is afraid **not** to teach in Sunday School and another fears to leave charitable tasks undone. We hear much about the terrible responsibility of working for God, but too little about the still graver responsibility of refusing to work for him when called.

* * *

We learn from these prayers of Moses the solemn reality of intercession, the power of man with God. Who can tell what calamities the intercession of the church is averting from the world or from the nation?

In the first prayer of Moses there is passionate appeal, care for the Divine honor, remembrance of the saintly dead for whose sake the living might be spared, and absolute forgetfulness of self.

Again he returns to intercede; if his prayer must fail, let him, too, perish among the rest. How nobly he foreshadows the love of Christ who died for man!—G. A. Chadwick.

PREACHER'S SALARY CAMPAIGN

There is a great deal of talk about co-operation between denominations, correlating efforts, and perfecting organization.

If one denomination were to co-operate with itself, or organize itself there would be great saving. But the large denominations are so carelessly managed that it would be considered criminally careless in business.

Here is a sample in one county as to lack of organization and business foresight. Venna pays the pastor \$2,000 a year and the janitor \$1,200, and will have to pay him more next year. The value of the church is \$80,000; it has a debt of \$49,000, and pays \$8,125 for current expenses. One-fifth of the expenses goes to the manager. He raised nearly \$40,000 last year. He should have had 5 per cent extra for doing that.

But six miles away is a very able pastor who gets \$1,000 a year, and is about to leave the ministry because he cannot support his family. Do these churches co-operate in remedying this condition? The smaller church sends members to the larger church and the larger church sends members to the city churches. But there is no co-operation. And not 13 miles from Venna is a church that pays its pastor less than half what Venna pays its janitor. Now if this great Methodist denomination was organized properly it would get the miserably paid pastor at R or T a motorcycle and let him do the janitor work at Venna, making his salary sufficient to live on. This is an example from the carefully supervised Methodist church that gave \$115,000,000 to the centenary movement. We are investigating a case on this church in Kansas. If the facts are as they appear, we will have uncovered one of the most flagrant cases of dishonesty that could be imagined.

We are having prepared the data on profiteering on preachers by denominational authorities, according to denomination and state. This we will have ready for our fall campaign.

We expect to put this data out under "Reasons why I am (proud) (ashamed) of my church." Then we are planning a calendar for 1921 that every preacher can afford to give to every member. It will emphasize "Church Going" and "Saving to Give." It will emphasize pastors' salaries. Then we have a small Expositor fund. To any church that pays its pastor less than \$1,000 and gets enough religion, or has enough of the fear of God in them to make them want to be half-way honest, we will give one-tenth of the amount up to \$25, providing they will raise nine-tenths and promise to continue to pay the increased amount.

The Congregational churches of Ohio are making efforts to be the pioneer in this movement for decent salaries. Write Rev. E. S. Rothrock, Congl. Headquarters, Hippodrome Bldg., Cleveland, O., if you are an Ohio Congregational preacher getting less than \$1,500 a year. The Methodists and Baptists are going to lose some of their best men unless they get busy.

Isn't it fortunate the Lord did not hear our prayer to be included in the Interchurch budget? We would have been morally obligated to turn in and raise our proportion of the deficit.

Keep praying, keep working, and within five years we are going to wipe these marks of shame off the fair face of the church. Then how glorious she will be, when her prophets and ministers can look men in the eye, and not be cowed by fear of any man because they owe long overdue bills.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. H. A. G. Abbe; Chas. A. Carter; Rev. M. H. Wert; Rev. Harold W. Schenck

SERMON FOR EVERY DAY IN THE YEAR

REV. H. A. G. ABBE, MIDDLETON, MASS.

"Jesus Christ is the same yesterday and to-day, yea and forever." Heb. 13:8.

The glory of the sunshine lingers in the west long after the sun has set; the genial warmth of summer in the autumn sun after it has passed the meridian. So the glory of Christ lingers through the New Testament and on through the centuries.

This is a world of change. The backward look of one year in your community, ten, twenty years in your life, is constantly establishing that fact. Twenty years enabled the Allied nations to nurture from infancy the force that overthrew tyranny and the philosophy of Nietzsche. How the world has changed in five years! Even the unchanging East is moving wondrously.

The church is changed. "Oh, where are kings and empires now—but Lord, thy church is praying yet, a thousand years the same"—not quite the same. Harnack—before the war—told of the great change even at the end of the second century. It had become a church reaching out after God through priest and formal ritual and a book, instead of the simply spiritual gatherings of the Apostolic Age. But through all the persecutions and deadness Jesus Christ was the same, just waiting for the Huss or Luther or Wesley to kindle the new life and present him anew to a needy world.

How history has changed! In all the nations it is kaleidoscopic. What are Crecy and Poitiers and Agincourt now, compared with modern bloody fields of France? What were the armies of the Black Prince and Richard Coeur de Lion and Henry V. to those of Foch and Haig and Pershing? Whole sections of the past have slipped out of the average mind, and we fail to comprehend the awful struggles and conflicts the world has gone through to bring us to our modern life.

So our earth has changed. Antique fossils tell of "fashions that have passed away." Mars may not be inhabited, but our earth is on the way to become what Percival Lowell says Mars has become. If we are moving on into space with the solar system not knowing whither or whence, and with no fundamental truth to tie to, the bottom is out, and existence hardly better than madness.

But however church, history, the earthly habitation of mankind, may change, the foundations of faith and hope and love and eternal truth are the same. Over the long course of events, the surging tides of history, in all the changing vicissitudes of life, Christ is the same enduring testimony, Pearl of Great Price, Heart's Secret, Soul's Refuge. "Change and decay in all around I see; O thou who changest not, abide with me." No wonder the church preaches the same Christ, never tiring.

We need new things in many ways. But what should we do without the old precious things and memories? The old order of nature—how beautiful. Who would ask for a different mother? Or who would change the old customs of Thanksgiving and Christmas? So with the person of Christ; because he is meat and drink instead of weariness, he is ever fresh and new.

There is nothing mechanical nor monotonous about him. All the variety of character representing the variety of God's creation is represented in him. How many pilgrims look up at Mt. Blanc every year, and yet how different it is as seen from Chamonix and from Geneva. And how many Christian pilgrims have through the centuries looked up and beheld Christ from different aspects and with altering views, yet all have found him the Great Rock in a weary land, a Saviour, Redeemer, Prophet, Priest and King.

All these have rejoiced in him because their needs were the same in every age. History repeats itself. Pilgrims from all the inhabited earth at the Holy Sepulchre tell the story of famishing souls trying to find spiritual nourishment in the outward symbol of the Saviour's presence. The world never needs a different kind of a Saviour. Souls still live in sorrow and weariness, a world is still seeking satisfaction in laws and liberties and personal profits, when the Saviour says, "I am the Way." New theories arise, but no League of Nations, no readjustments, nor redistributions will satisfy. The fact of Christ remains, and only the best of morality and social theories plus Christ will be adequate.

So men must change towards Christ. He was the same during all the years that Monica was praying for Augustine. Augustine after all his wanderings must change towards Christ. The man returns to the scenes of his childhood and finds they have dwarfed with his growth. So do our old standards, as we grow in spiritual life. Chaos and uncertainty never will be relieved till the world more deeply grasps Christ's truth, and more heartily recognizes his principles and himself. Then by the agency of the Holy Spirit will come to pass the Scripture, "Behold I make all things new."

"As I was going over the bridge, the other day," said an Irishman, "I met Patsy O'Brien. 'O'Brien,' I says, 'How are you?'"

"'Pretty well, thank you, Brady,' says he."

"'Brady,' says I. 'That's not my name.'"

"'Faith,' says he, 'and mine's not O'Brien.'"

"'With that we looked agin at each other, and sure enough it was neither of us!'"

THE FEVER OF LIFE

REV. CHAS. A. CARTER

Text: "He touched her hand and the fever left her." Matt. 8:15.

Jesus was always seeking those whom he could help. One day a stranger in a village inquired his way to the village doctor's house. He found the doctor's little boy playing in the yard and he asked him if his father was at home. "No," said the little lad, "papa isn't at home now." "Can you tell me where I can find him?" asked the stranger. "Yes sir," quickly replied the lad, "If you want papa you will have to go where people are sick or hurt; he's always helping somebody." The Great Physician was always where there was need of him. He was there to raise the dead; he was there to open the eyes of the blind; he was there to unstop the ears of the deaf; he was there to cleanse and to heal and to drive away the burning fever from the wasting body. And today he stands ready to sooth the feverish brow of humankind.

1. There is the fever of tongue-thievery. When the word thievery is spoken we are inclined to think of the thief stealing in the night. But there is a more pernicious thievery than that, and it is the thievery of the tongue. "He who steals my purse steals trash;" but he who steals my honor, my good name, the joy and sunshine of my life steals the sweetness of living. Tongue-thievery projects its poisonous fangs into the hearts of others and steals away the joy of life. It may be a word, or an expression, or a sneer, but it steals.

I heard a very beautiful prayer the other day at a gathering of ministers. On coming out of the church I remarked to a man at my side that Dr. F——prayed a beautiful prayer. "Yes," he replied, "that's about all he's good for." That naturally threw cold water on my admiration for Dr. F——, with whom I was not so intimately acquainted. His reply was tongue-thievery. Speaking slurring remarks about people is tongue-thievery; telling things that should be forgotten is tongue-thievery; taking the sunshine and cheer out of one's heart by cutting words is tongue-thievery; weakening enthusiasm in people by sneering expressions is tongue-thievery.

2. There is the fever of worldliness. Worldliness is preferring activities which exclude Christ. Worldliness deceives the soul, it emphasizes the gay and gaudy and ostentatious. It pleases the eye but starves the soul. It is said that one of the generals of Alexander the Great was always seen in battle wearing a brilliantly colored uniform. The soldiers who saw it envied the wearer of it. One day after a battle this general was found dead by a group of soldiers. They rushed to his dead body to scramble for his uniform. When it was taken from his body it was discovered that it had sharp projecting tacks inside which at times would prick the body. How like worldliness! Outside attractive, brilliant, gay and pleasing to the eye, but inside is the lifeless substance that robs the soul of its richest experiences.

3. There is the fever of an ungoverned temper. An ungoverned temper means un-

loosed passions, prejudices, envies, and hates. In the beginning it is easily controlled, but in the end it rushes like a furious stream.

In a museum in Florence are two busts of Napoleon Bonaparte. The first is that of a young boy. His face is as sweet and beautiful as any lad's. It is a pleasure to look upon it. The second is that of a man. This face is drawn and furrowed and shows the result of unloosed passions and hates. The contrast is impressive. The monsters who have cursed the world had as pure childhoods as the saints who have blessed the world.

I have heard of a town that once flourished on the banks of the Missouri river. But one fall, this river furious and swollen, overflowed its banks and took this thriving little city with it. Residences, stores, banks, churches, schools, everything completely swept away. Terrible? Yes. But watch. An ungoverned temper is like a furious swollen stream. It will quickly wash away your staunch buildings of life. Your good resolutions, your reverence for God, your love for Christ and the church, your desire for Christian associates will soon topple when its raging waters touch them.

4. There is the fever of self-indulgence. Self-indulgence is trying to feed the soul on the husks of the world. The other day in a hotel in a large city a young man was found in a dying condition. He was taken to a hospital and when he regained consciousness he told who he was and why he had tried to commit suicide. It was the same old tale. He had "wasted his substance in riotous living" and was not willing to take the penalty. His father was notified and when he arrived he said, "I am not surprised. Henry lived too fast. He would not listen to reason."

While Aaron Burr was a student in college a big revival broke out among the students. Aaron Burr felt the Spirit striving with his soul and he decided to become a Christian. So he went to the president of the college and told him that he had made up his mind to consider the claims of Christ and asked him what he thought about it. The president advised him to wait until the revival had passed and then to think it out carefully. This Aaron Burr did. He graduated with honors. He joined the army and soon won distinction. Through his pleasing manner and keen intellect he became attorney-general of New York, United States Senator, and vice-president of the United States. He was defeated in his race for the governorship of New York. This led to his killing Alexander Hamilton. Later he was tried on the suspicion of trying to found a new empire in the southwest. He died neglected in New York. From the glittering pinnacle of lofty ideals, noble purposes, and clean thinking he fell into the slough of infamy because he chose to eat the husks of life rather than the "Bread of Life."

5. There is the fever of jealousy. This fever is deadly to mind, soul, and body. It burns out the joy of living.

Jealousy hurts the one who has it more than the one for whom it is intended. Once there was an eagle that became very jealous of other eagles. So one day he went to a hunter's hut and told him that if he would shoot all the other eagles and leave him alone he would give him one feather a day to put in his arrows. The hunter agreed to this. The eagle gave him a feather and left. The next day he came and left another feather and so on, until one day he discovered that he had given away so many feathers that he could not fly back to his home in the high mountain. His scheme to bring his enemies down reacted upon himself. The fever of jealousy keeps us down. It robs us of promotion and usefulness.

6. One of the most difficult things in life is for one to see his own faults. Is it possible

to have a fever and not know it? What shall we do?

The phonograph is a wonderful invention, and it fills an unexpected purpose. It reveals to the singer the defects of his voice. In singing the singer not only hears his voice through the air but through his teeth, his jawbones and his skull. From the phonograph he hears it only through the air. Sometimes a singer doesn't recognize his voice from a phonograph.

Are we capable of determining whether we have a fever or not? No. "Who can understand his errors?" What shall we do? Summon the Great Physician and if there is a fever within us he will detect it with a touch of his hands, he will soothe the feverish body of its throbbing pain.

THE LOST VISION

Rev. M. H. Wert, Pastor United Brethren Church, Highspire, Pa.

"Where there is no vision the people perish." Prov. 29:18. These words are taken from the wisdom book of the Bible. The author, acquainted with varied ways of living and thinking, has uttered a profound yet practical truth. No men are greater than their thought life, for by their thought they derive their vision and therein lies the source of their power. No man has ever made much of a success of life who has not following some definite plan. As the sand is used as a mold of the iron casting, so our thought acts as the mold of our action. My success in life is proportionate, to the amount of time I put into honest and prayerful consideration of my life's problems.

In Proverbs here we find what wise men have discovered to be truth. If they speak of sin and its penalty, they do it in the light of their own experience; if they say that the fear of the Lord is the beginning of knowledge, they mean that they have tried other sources of wisdom and all have failed but this.

I. By vision we do not mean simply an imaginative dream which might come to some person who had little practical understanding of the ways of life, but we mean an appreciation of God's thought and approximate understanding of his plan and a desire to know his will.

The word "perish" does not mean destruction, but rather the idea is to "run wild;" so the literal rendering of the text is, "Where there is no revelation the people run wild; the American Revision has "cast off restraint." If God is put out of thought every man becomes a law unto himself and therefore is dangerous to the community in which he lives. He is like a ship sailing for a harbor without a chart and a compass, and with utter indifference to the polar star. Whatever your impressions, convictions or purposes, they should always be squared by reverent and careful study of God's will and word. The first sentence of the Bible should never be forgotten, "In the beginning God," and it must be the first sentence of every plan and every purpose of the individual and the community or there is danger ahead.

II. There ought never to be an age without a vision, yes, without repeated visions. If there ever should be such a time it would be in a time of prosperity, but the inevitable result would be that souls would be neglected. There ought not to be an individual without a vision. If there is no vision, the horizon of a man will be bounded by his office, his store, his shop, his home, his own town or city or native land, while as a matter of fact this is only a part of what God meant that he should see.

A man had an eagle with his varied farm stock. One day he decided to leave his farm; he sold his horses and his chickens, but he was in a quandary what to do with the eagle. One day he took the eagle from his cage and set him on the barnyard fence. At first the bird did not move; then he stretched his head toward the sun; then one wing was put forth, then the other, and with a scream he began to fly higher and higher until he was lost in the glare of the sun. This is what we need in this day of momentous problems in church and state, to lift up our eyes and see God's plan and try to understand his purposes, and to yield ourselves to him in hearty and unstinted service.

When Joseph Cook was making a plea for China he said: "Put your ear down to the ground and you will hear the tramp, tramp of four hundred millions of weary feet." I say to you, Lift up your eyes and look, open your ears and listen, and you will both see and hear that God has a great plan, which he will reveal to us if we will only permit him to do so. In proportion as a people lose its faith in a revelation from God, it falls into decay. The story of the French Revolution vividly portrays this truth.

God has always spoken concerning his plans, to living men and women he has communicated them through visions. He came to Abraham, and he saw Christ's day and was glad; he visited Moses, and he endured as seeing him who is invisible; he was lifted up before Isaiah, who first confessed his sin and then cried, "Here am I, send me." He granted a vision of himself unto Saul of Tarsus as he was on

his way to Damascus; he cried, "Who art thou?" then began to walk with Christ in fellowship, bearing his name before Gentiles and kings. He stood before John in the apocalyptic vision and told him to write a message to the churches. "Oh, yes, you may say, this was in Bible times, and we are living in a different age;" then hear me when I say he has come to living men and women in our day, with a revelation of his will. Consider the New Acts of the Apostles. He spoke unto Zinzendorf, and we had a mighty work among the Moravians. He revealed himself to the Wesleys, and we had the mighty movement of Methodism. He walked and talked with Edwards, and we had the great revival of New England. He revealed himself to the lawyer Finney, and we had a great manifestation of his power in New York state. He walked and talked with Moody, and we have the greatest evangelistic work of the day and age, with Moody as the instrument. He saved the ball-player Billy Sunday, and made him a mighty archer for God, making him a unique character of this day and age. He has come to the great missionaries in past and present days. These were all men with visions. Let us remember that God speaks through conscience, providence, through the church and by the preaching of his Word. His highest revelation is his own Word. This Bible contains the revealed will of God and this Book is his Word.

III. If we are not having visions as formerly, why not? The difficulty is not with God. The Bible says he is the same today, yesterday and forever. Therefore we alone must be at fault. Visions are not given because of the lack of respect shown to his Son and to his Word.

The church has in a degree lost her interrogation point. You will remember that at the day of Pentecost people said: "What do these

things mean?" Today many never think of saying so. To a large degree many in the church have lost their present tense. They are constantly looking for blessings in the future. But God's promises are all written for the present.

Some of the difficulty rests with the ministry of the church. I fear that some of the ministry have lost their message. You can never move another until you are moved yourself. I fear many have lost their boldness. As a minister of the gospel of the Son of God, I have a right to demand a hearing.

IV. May God send us a vision as pastors and people, to see the great field opening to us, already ripe for the harvest!

First: Give us a vision as to what the Bible really is. Help us to realize its most precious treasures. Help us to realize that it is his last word to us. Give us a revival of Bible study, that we may learn the hidden mysteries of his grace.

Second: Give us a vision of Jesus Christ, the blessed Son of God. Help us to see that he is the chiefest among ten thousand, and the one altogether lovely. He is a mighty Saviour, a mighty helper. There is no trial or burden too great for him to share, for he is touched with the feelings of our infirmities.

Finally, Lord, give us a vision of service! May we not be long in praying and short in doing! Let us be instant in season and out of season. Let us catch the spirit of Fannie Crosby when she wrote:

"Weep o'er the erring one,

Lift up the fallen,

Tell them of Jesus the mighty to save."

This the spirit that produces in us a passion, and gives us a vision of things that are worth while. God help us to look up and to lift up. Never give up and success will be ours.

The Bookshelf

Rev. I. J. Swanson, Ravenna, O.

Some good books about the Pilgrims and other Pioneers.

The Mayflower Pilgrims. E. J. Carpenter, Litt. D. 255 pp. Illustrated. 1.50. The Abingdon Press, New York. A popular account of the rise of the Separatist movement in England, the flight of the Pilgrims to Holland, the voyage of the Mayflower and the Plymouth settlement. A graphic and sympathetic story of the Pilgrims, with frequent references to the long-lost "Bradford manuscript." Well illustrated.

The Story of the Pilgrim Fathers. H. G. Turncliff, illustrated by Harold Copping. 157 pp. \$1.25, net. Revell, New York. Written especially for young folks, and told in a most entertaining and inspiring way. The author has evidently familiarized himself with the places in England and Holland, associated with the Pilgrims, as well as, of course, with the scenes of their first settlements in this land. A story that will make the Pilgrim Fathers real to young people.

Young People's History of the Pilgrims. William Elliott Griffiths. Illustrated. 354 pp. Houghton-Mifflin Co., Boston. Dr. Griffiths tells the story of the rise of a free church in a free state, in the light of American development, in an illuminating and inspiring way that will arrest and hold the attention of young people. He has added chapters of special interest to boys and girls, such as "Fun and Play in the Old Home," "A Girl's Life in Merrie England," "Brewster, the Boy Traveler," "Bradford, Boy Hero and Typical

Pilgrim," and "Captain Miles Standish and his Little Army." A popular as well as scholarly book, telling the story of the Pilgrims with such vivid description and interesting details as will impress readers, both young and old, with the great place of the Pilgrims in history.

Historic Shrines of America. John T. Faris. Illustrated. 421 pp. \$3.50, net. Doran, New York. Ours is a comparatively new country, but yet it is rich in shrines and historic interest, which this book describes and illustrates in a way that will fascinate and instruct the reader, and make him a better American. Pilgrim, Revolutionary, Western and Southern scenes of historical interest, with their inspiring associations with the best there is in our literature, our statesmanship, and in our rich and varied national life, are here described in a manner that will make every American wish to see the historic places of his own great country. It is a beautiful book.

On the Trail of the Pioneers. John T. Faris. Illustrated. 319 pp. \$2.50, net. Doran, New York. This book tells the romantic story of the pioneer settlements of our country, following the trail of the pioneers through the Cumberland Gap, down the Ohio and Mississippi valleys, over the Oregon and Santa Fe routes and across the plains to California. The thrilling story of these pioneers, as they faced hardships, hostile Indians and laid the foundations of our great Republic, is one every American ought to read. It gives an unforgettable picture of a significant period in our history.

A Group of Vital Books Dealing With the New World Order.

The Christian Faith and the New Day. Cleland Boyd McAfee, 74 pp. 90 cents, Macmillan, New York. A plea for such a reconstruction in our theology as shall express the living faith of the church, which is a growing organism, increasing in spiritual experience and working out an ever-enlarging program for bringing to pass the kingdom of heaven here on earth. A book with a living message.

Can the Church Survive the Changing Order? Albert Parker Fitch, 79 pp. 80 cents, Macmillan, New York. Ancient institutions are passing away. How about the Church? She can survive if she really believes in her Master, his message and herself? Read this searching book. It will give one new faith and a new viewpoint.

A More Christian Industrial Order. Henry Moane Coffin, 86 pp. \$1.00, Macmillan, New York. Has Jesus any message and guidance to give the church on industrial questions? Dr. Coffin gives an affirmative answer to the question. A clear-cut statement of Christian principles, with concrete proposals for Christianizing the social order. A "meaty" little book.

The Religious Basis of a Better World Order. Joseph Fort Newton, D.D. 183 pp. \$1.25, net, Revell, New York. Sermons preached in City Temple, London. Dr. Newton was a worthy successor of Parker and Campbell in the most prominent Free Church pulpit of the British Empire. We are glad to have him back again in the United States. These sermons are eloquent, profoundly spiritual and inspiring, resting as they do upon faith in a living Christ who is working constantly with men and for men in creating a social order that ultimately shall express itself in world-wide, realized brotherhood.

6,000 Country Churches. Gill and Pinchot, 37 pp. \$2.00, Macmillan, New York. This is a study of church conditions in rural Ohio. It shows the evils of overlapping fields, duplication of function, and widespread neglect of community service. Practical and well-tested proposals are made for federation and other methods of uniting the churches, so as to give very minister an adequate field, a man's job and a living salary. Church authorities, in every state, ought to read, mark and inwardly digest this book.

The Living Bread. E. E. Helms, 181 pp. 1.25. Forty tender, uplifting, spiritual communion addresses. A book pastors will deeply prelate.

Spiritualism: A Personal Experience and a Warning. 59 pp. 60 cents, net, Revell, New York. A most useful book for pastors to read, and put in the hands of people tempted to dabble in spiritualism. It shows the grave dangers involved in such a course and bases a warning upon the results of the author's own experiences and investigations. It is better, he holds, to await trustfully until after death for the unveiling of the future.

The Bad Results of Good Habits and Other Lapses. J. Edgar Park, 233 pp. \$1.50, net, Houghton Mifflin Co., Boston. Humorous essays, with a sound philosophy of life at their heart. Shrewd observations, sanity of judgment, penetration of the disguises of the soul, and an optimistic outlook on life, characterize these entertaining papers. In addition to the taking essay which gives its title to the book, you will find others just as original and delightful on Three Familiar Devils, Lies, A Trip Around My Soul, In Praise of Eve, Life's a Jest, and This is as Far as You Go.

A BOOK FOR YOUR SUMMER DAYS

We have just received a copy of "Going Afoot," a book on walking, by Bayard H. Christy, from the Association Press. (\$1.35.) It is a little pocket volume of 148 pages with five chapters and a bibliography. It deals with such subjects as "How to Walk," "When to Walk," "Where to Walk," "Walking Clubs in America," and "Organization and conduct of Walking Clubs." It is a perfectly charming little book that you would very greatly appreciate while on your vacation.

BIBLE LOVERS' LIBRARY.

You have very likely noted the advertisement of Sears-Roebeck's five volumes on the Bible. We have the set. Three large volumes gorgeously bound and illustrated are made up of the King James Version of the Bible, included in the last part of the third volume is a very large section of "Helps," including a concordance. The fourth volume is called "A Children's Book," and consists of illustrated Bible stories, mottoes and various historical matter. The fifth volume is a smaller one and is called a "Key to the Bible." This is a brief dictionary of the Bible. The books are beautifully bound with gold and white decoration and are sold by subscription on the installment plan.

Why The Interchurch Drive Did Not Succeed

In connection with this comment we are printing the official Interchurch Movement statement, and a statement by the editor of The Continent.

We would like to give space to comments in the Christian Century and the denominational organs, but most of these are critical. In our comments we wish to point out some things that were not right about the movement, but not in a destructive, critical manner. The men who trained themselves to the utmost for months should be encouraged and not charged with failure.

The cause of the failure was this: That a majority of the Christians in America think of their religion and their financial obligations to it in terms of Methodist, Presbyterian, Baptist, Congregational, Disciple, etc., instead of thinking of their religion in the term of their responsibility to Christ. It is problematical as to how many church members are Christians, but if we rely on the words of Jesus Christ, not nearly all can be called Christians. These men and women could not think in terms broader than their denomination.

It is difficult to understand why the Methodist church was able to put over its \$115,000,000 centenary movement, and the Presbyterian and Baptist churches failed in making up the amounts for which they are striving.

There is no doubt but that if the Interchurch Movement had helped them put their several drives over, and had in addition raised \$40,000,000 from outside sources and been able to divide the participating de-

nominations, it would have been hailed and applauded by all.

These denominations as represented by the boards bet \$7,934,263 that the Interchurch drive for \$330,000,000 was going to succeed. Only about \$180,000,000 was realized, and these denominational boards will be called upon to pay their bets. Some denominations are trying to find ways to repudiate the acts of their boards.

The Interchurch Movement has expended more than \$8,000,000 and is obligated for \$3,000,000 more. The denominational boards have guaranteed \$7,934,263 of this and some \$3,000,000 has been pledged on the Citizens' campaign. If the denominational boards are permitted to stand by their pledges there will be a shortage of from \$1,000,000,000 to \$2,000,000,000. The movement has asked for \$600,000 for interest, and that would indicate a loan of about \$1,500,000,000.

The advertisements of the Interchurch Movement, some of which were misleading, if not actually dishonest, stated that the Interchurch Movement was copying after big business. The only way that they did this was in asking for large amounts, and spending money liberally. But they had not the experience or training necessary to do big business. Big business pays its selling agents liberally and sees that they are contented. The Interchurch Movement tried to sell its idea to the laymen through preachers over half of whom were underpaid and distracted by debt. If the Interchurch Movement had agreed to remedy this condition, or made an effort to do so by putting it up to the participating denominations, it would have made a wide

difference in results, but would not have made enough difference to put it over. The hold of the Interchurch Movement on these denominations was so fragile, and its authority from them so nebulous, that it dared not mention the conditions disclosed by their surveys.

Dr. William H. Foulkes, head of the New Era Movement, states that practically every other financial campaign for the past four months had been a failure. This is the Dr. Foulkes that asked the 50,000 underpaid preachers for their blind confidence and loyalty in putting the Interchurch drive over, stating that, like the feeding of the five thousand, there would be enough fragments for the preachers.

While it would have materially helped the Interchurch Movement to have stood for justice and a living salary for underpaid preachers, it turns out that we were fortunate in not being included in the campaign, for the preachers' salary fund would be the one that would be repudiated. Now we go on in our crusade, carrying it to the laymen of the denominations. In October we commence this work on a much larger scale than anything we have yet attempted. As it stands today The Living Salary for Preachers Campaign is in a more hopeful condition than the Interchurch Movement.

We believe that as the result of this campaign increases of salary will be obtained for some 10,000 preachers each year, and that by 1925 no preacher in America will be receiving less than \$1,000 a year.

The Interchurch Movement borrowed a leaf from big business, but tried to sell their campaign with a force 50 per cent of which was discouraged and had lost faith in their power to make their people do their duty financially, because their people had been shortchanging them on their salary.

From: News Bureau,
Interchurch World Movement,
45 West 18th St.,
New York City.

Official Statement by Interchurch World Movement.

The Interchurch World Movement will conduct among its friends of all denominations a quiet canvass ending July 15 next to finance the program of the Movement for the past year and for the year ending May 15, 1921.

This was decided upon at a meeting of the General Committee in Cleveland, Ohio, May 10-11, and New York City, May 17-18, representatives of the co-operating denominational boards being present at the last two days' sessions.

The committee and the board representatives adopted a modest budget of not to exceed \$150,000 a month (exclusive of interest charges) for the ensuing year, on which will be carried forward all the more fruitful lines of endeavor developed in the Movement's first year.

This is the first time that an appeal has been made for funds for the Movement itself. Support of the Movement so far has come through the underwriting of loans by the boards co-operating. In the United Financial Campaign of April 25-May 2, the Movement conducted a canvass of those citizens interested in church work, but not identified with any of the churches. It was stated that this Citizens' Fund would be divided among the denominations at the end of the year in proportion to their receipts in their denominational campaigns. The canvass produced about \$3,000,000. This was considered unsatisfactory. Those in the work of the campaign saw clearly, however, two facts which never had been so brought out before: (1) That practically every person, if not a church member, is aligned with some church through the church membership of wife or near relative, or Sunday School membership of children, or inherited predilection for a certain communion; (2) that the large givers to all philanthropies and similar appeals are the devout, God-fearing, church-going men and women of America. In other words, the Citizens' Fund campaign failed because the denominational campaigns succeeded. The continuation campaign will not be conducted through denominational channels and all agreements with denominations regarding canvasses will be scrupulously observed. Persons

will be appealed to as individuals and not as members of denominations.

The budget adopted by the committee, on which the canvass for \$10,000,000 is being based, was as follows:

Current expenses are not to exceed	
\$150,000 per month, July 15, 1920, to	
May 15, 1921	\$1,500,000
Estimated interest charges	600,000
Special campaign expenses, May 15-July	
15, 1920	500,000
Outstanding obligations and conduct of	
the Movement from May 1 to July 15	2,000,000
Balance budget of 1919-20	5,000,000

Total required up to May 15, 1921..\$9,600,000

Not a single member of the General Committee or representative of a co-operating board advocated discontinuing the Movement. The resolution to go on under the new program was adopted unanimously.

United Campaign Brought \$180,000,000, With \$220,000,000 Expected.

All who know the history of church campaigns in the past remember that returns were always slow in coming in, a full report frequently being delayed several months. In the Methodist Episcopal Centenary, for instance, the national figures the week of the intensive drive were rather discouraging and only by the time of the Columbus Celebration was it fully realized that the largest branch of Methodism had achieved a striking triumph.

The United Simultaneous Campaign with thirty denominations involved naturally is seriously handicapped in this respect. A careful view of the field, however, indicates that the campaign on the whole has been a success and many of the denominations are greatly pleased with their efforts. It appears that of the \$336,000,000 of work planned in the Interchurch budget, only \$220,000,000 actually was apportioned down to the individual churches. Returns indicate that \$180,000,000 of this is now pledged with a certainty of more, and a fair prospect that the \$220,000,000 asked will be exceeded.

This means that the churches will have from two to five times as much as ever before for missionary and benevolent work, and should inaugurate a new era for many boards. James M. Speers, a Presbyterian layman and chairman of the Interchurch Executive Committee, told the General Committee and the board representatives at New York: "We are going to have this year in hand for promotive work a much larger sum, maybe twice as much, as we ever had before."

The Northern Baptists, taking as a basis a very incomplete report of \$56,000,000 subscribed, have pledged themselves to \$2 more per capita than the Methodist did in the Centenary a year ago and considerably more per capita than the Southern Baptists, who raised \$90,000,000.

Joseph H. Apple, of Philadelphia, said: "The Reformed Church in the United States (German Reformed) has pledged \$7,000,000 for five years. We paid to the same causes last year \$750,000, and that was the biggest year in our history. Next year we will pay the same causes \$2,250,000."

A similar advance in giving has been experienced by the United Presbyterians, the United Brethren, the Reformed Church in America and practically all the smaller denominations. The African Methodist Episcopal Zion Church greatly exceeded its quota and plans a much larger appeal next year.

Mr. Speers declared the campaign had been the greatest success since the United War Work Drive, and William H. Foulkes, head of the Presbyterian New Era Movement, called to notice the fact that practically every other campaign of the last four months has been a failure, showing the peculiar difficulties of the time when this campaign happened to fall. In the Presbyterian Church in the U. S. A., Mr. Foulkes said returns are so incomplete, due to the system of reporting through presbyteries that no national total could be given. He added: "Returns from individual churches show increases from twenty to thirty per cent over the contributions of last year from the same churches."

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

A Message to Christian Tourists in Europe.

The members of our churches who are to be in Europe during the coming summer are especially requested to visit the various Protestant churches and institutions in France and Belgium.

They are requested to make their arrangements with the

Comite Protestant Francais, M. Andre Monod, Secretary, 8 rue de la Victoire, Paris, France; and the

Comite Belge d'Union Protestante, Dr. Henri Anet, c/o Eglise Chretienne Missionnaire Belge, 11 rue de Dublin, Brussels, Belgium.

Advance information, with handbook, may be obtained by prospective tourists on application to the Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

Arthur J. Brown,

Chairman.

Charles S. Macfarland,

General Secretary.

Mr. Macfarland requests all ministers who intend to visit Europe this summer to notify him at the above address.

In the interest of the Interchurch Movement, which he termed "one of the great forward steps," H. S. Firestone, president of the Firestone Tire & Rubber Co., Akron, O., recently stopped work in all the Akron factories of the company for more than a half hour. In that time the thousands of workers, gathered in three huge mass meetings, heard the message of the movement through some of its foremost speakers. No contributions were sought and the meetings were entirely "on company time."

Present-day unrest and neglect of religious thought are closely related, Mr. Firestone declared in introducing the speakers. A reawakening to the teachings of Christianity, especially in so far as they treat of the brotherhood of man, is absolutely essential, he said, if present prosperity is to continue.

There are said to be 8,500,000 persons more than ten years of age in the United States who cannot read English, and 5,500,000 who cannot read any language.

Mohammedan missionary activity in Liberia has been swept ahead recently by the conversion of an entire tribe, the Vais of Northwestern Liberia, all of whom became Mohammedan missionaries. It is the first instance on record of an entire tribe "going Moslem." Throughout Liberia the faith of Islam is being spread, and missionaries with North Africa experience present the situation as a sharp challenge to Christianity.—World Outlook.

A system of scholarships, endowed by the Junior Red Cross of America as part of its program for encouraging general and vocational education, will make it possible for Syrian children to attend schools and colleges in Constantinople.—Red Cross Bulletin.

We have had an Interchurch Movement banquet in Washington, which might well be regarded as a gilt-edge affair. It was held in one of our leading hotels at \$5 a plate. It did not appeal to the rank and file of our Baptist constituency. Several of our laymen attended, and fewer of our pastors. Many of the latter, if even inclined to go, could not afford the expense. It was described as "a brilliant assemblage."—Washington Correspondent of Watchman-Examiner.

The pastors of four denominations in Edinboro, Erie County, Pa., publish in the Edinboro Inde-

pendent an appeal to the public to refrain from Sunday funerals.

The seven theological seminaries of Chicago report 662 students this year. This is an increase of 100 per cent over last year.

Not Acceptable.

For years it has been the custom of the Governor of New Jersey to speak in the Auditorium at Ocean Grove, N. J., on July Fourth. But the present Governor's attitude on the liquor question has made him so obnoxious to all enemies of the saloon that the authorities of that famous Christian resort will break the custom of years and celebrate Independence Day without a Governor. Bishop Charles B. Mitchell will preach in the Auditorium on Sunday, July 4, and deliver the patriotic oration on the holiday following. The dropping of the Governor will serve notice to him that a public official cannot court the favor of nullifiers of the law and retain the esteem in which all good citizens would like to hold the chief magistrate of the state.—Christian Advocate.

TEMPERANCE.

Under the old regime more than a billion dollars was spent annually in the corner saloon. Some \$400,000,000 was paid into the federal treasury for the privilege of manufacturing liquor in its various forms. The sums levied on the liquor traffic by states and municipalities brought up the total amount of money that changed hands in the liquor transaction to about \$2,000,000,000.

This power of expenditure has not been destroyed by prohibition. It has been diverted into new and more useful channels. The effect of the vast saving of money by the suppression of the liquor traffic is shown by crowded theatres, movie houses and other places of entertainment; by record purchases of goods in all stores, as demonstrated strikingly in the present holiday season; by the diversion of vast sums of money to the home and the family which formerly went into the till of the corner saloon.—New York Mail.

I am for Prohibition because the experiment of a few months has proved that it involves a vast amount of good among the people who were most harmed by the liquor traffic. Not only that, but the benefit it has worked to the community at large has been incalculable. It is not so much the comparative figures relating to commitments and the decrease in the need for charitable relief, but it is the atmosphere it creates. Here in this office where we come into direct contact with the acute phases of misery induced by drink, we feel the improvement in a thousand ways.

This year we expect to receive \$500,000 from patients in city hospitals who are able to pay for treatment and who are of a class who formerly would have been unable to pay anything. Last year we received \$247,000 from this source.

It is this condition, new phases of which develop each day, that convinces me that prohibition works an amazing improvement.—Bird S. Coler, Commissioner of Charities of New York.

No more smoking allowed in the Fall River building. It was one of the first cities to permit smoking during the war. Lately it was decided that the time had come to stop it except in the dormitories. This sign was put up a week before smoking was to be abolished:

War is over, therefore, after March 4th, No smoking as in the pre-war days. There were practically no complaints and it was remarked how easily the men stopped. Some smokers said: "We expected this long

before." It did not decrease the attendance in the lobby or the pool room, and the moral atmosphere has been tremendously raised.—Association Men.

"War prohibition," said Mr. Daniels, of the Department of Justice, Philadelphia, "was **real** prohibition. A striking thing was the way in which alcohol habitues were coming here drunk as owls and reporting the places of sale, saying, 'I was doing all right until I found this place to get booze, and now look at me; I want you to close it up.' We repeatedly got letters from wives reporting places where liquor could be secured and saying that their husbands, who had been sober and bringing home their pay envelopes, were getting liquor at the place named." I said: "Mr. Daniels, I want you to look at this story which was printed in England and in which it is said that prohibition in the United States is doubling the amount of crime, and has had other evil effects. What do you think of it?"

"It is a lie," he replied. "Just get the figures. There is no going back of them. I know lawyers who had good criminal practices who have been put out of business by prohibition. One of them came to the Department of Justice and said that his flourishing criminal practice had been completely destroyed and that he wanted a job."

Results of Prohibition.

Warden Lewis of the Allegheny county jail shows the difference between the first six months of the year 1919 with the sale of liquor and the last six months under the prohibitory law. Committed to jail the first six months, 7,463; during the second six months, 3,125; maintained first six months, 103,324; second six months, 59,139; for murder first six months, 57; second six months, 16; in hospital first six months, 55; second six months, 2; deaths first six months, 10; second six months, 1.

Now, what of the fate of the poor wine grape vineyardists? Are they ruined by this awful visitation of dryness? Yes, in this way: Wine grapes were sold to the wineries for from \$10 to \$15 per ton. Last year under prohibition they were sold for as high as \$50 to \$65, and are now in active demand for various uses. The growers are now refusing contracts at \$50 per ton. Very many will be used for making syrup, one firm making use of a process invented by an Armenian will use 4,000,000 tons next year producing a syrup of excellent quality for the flavoring of drinks and other uses. The fate of the grape grower is no longer used in wet propaganda, neither are they publishing the facts regarding arrests, crime or alcoholic sickness in San Francisco or Chicago or New York.—Letter from California in the Congregationalist.

For the first time in history there were no cases on the docket of the Criminal Division of the Municipal Court of Columbus, Ohio, February 10, 1920.

In Aurora, Illinois, during 1919, there were 445 arrests for drunkenness and 392 of these were during the first six months of the year, which were wet.

Mayor Smith, of Louisville, Ky., states that there has been an 80 per cent decrease in police court cases involving drunkenness during 1919, as compared with 1918.

The total number of people in jail in Indiana on September 30 was 456, the lowest figure recorded in the last twenty years.

The London Daily Express says:

Prohibition sentiment in Scotland is demonstrating such a hold upon the convictions of the people that it is freely predicted that nearly the entire country will go dry before the end of the year

Robert Burns lived in Dumfries. It would seem, if example has any power and admiration any weight, that Dumfries should be the last place in Scotland to capitulate to the Temperance Act.

Yet they tell me that half the people in Dumfries, and three-quarters in its suburb of Maxwelltown will vote dry when the no-license poll comes round.

There are in Dumfries fifty-three licensed premises to 16,000 people.

In a test vote in ten Scotch towns the result was 44,781 dry votes against 9,624 wet votes.

The Governor of Florida says that under prohibition crime in his state has decreased about half. The attorney-general of Delaware says that crime in his state decreased fully 70 per cent and grand jury indictments fell off more than half. The mayor of Louisville, Ky., reports that the first three months of prohibition in his city saw a falling off in arrests for drunkenness from 2,142 to 524. The mayor of Charleston, S. C., says that the jails there are almost empty and that the police force has been reduced. The chief of police of Worcester, Mass., says that during the first four months of prohibition the arrests fell off from 5,309 to 2,597. The chief of police of Springfield, Mass., reports that in the July after prohibition went into effect his city had only 15 arrests for drunkenness, though in the preceding July there were 215 arrests for that cause.

In a Senate hearing on uniform marriage and divorce amendment, a danger signal was noted in Mary Pickford's Nevada divorce. Another sign of the times cited was the boast of Kid McCoy, the pugilist, on his seventh marriage, that he had Nat Goodwin "beaten two full lengths." Divorces seem to be regarded good advertising by actors and novelists.

Francis Miner Moody showed that our country has the worst divorce record in the world. Japan was formerly the one exception. From 1884 to 1888 Japan's annual divorce rate per 100,000 was 291. In 1897, Japan enacted a federal uniform divorce law. In 1899, the rate dropped to 151, and 1916, to 109. In the United States it was 73 in 1900; 84 in 1906; 112 in 1916.—Bulletin International Reform Bureau.

GENERAL.

John R. Mott sails for Europe for the 25th year. He gives his objectives as follows. This trip I shall go only to Great Britain, France, Holland, Italy, Switzerland, the Balkan States, Czecho-Slovakia, Poland, Denmark, Norway, Sweden, and possibly Russia and certain of the newly formed Baltic States.

There are five special objects of the present mission. The first is to bring about a resumption of international action on the part of the World's Student Christian Federation, necessarily interrupted through the long war.

The Parables of Safed by Sage

The Parable of the Iron Fetters

I rode upon a Train; and the day drew on toward Evening, and the Porter came to make down my Berth. And I sat for a time in the next section, where was a man and a young man. And the Man said, Sit here if thou wilt. And he moved over. And when I sat down, behold, there was something hard under me. And I Essayed to remove it, but I saw what it was, and I pushed it into the Corner of the Seat,

for I did not desire to publish unto the people of the Car what I had found. And I said unto the man, I am not very familiar with this kind of Ornament.

And he said, It belongeth to me.

And we talked of other things. But I saw the young man's ankles that they were bound with an heavy strap, so that he might walk a little in the Car, but take short steps only. So

\$354,600 for Churches in Three Months

MARCH	GOAL	TOTALED
Washington Street Congregational Church, Toledo, O.	\$ 70,000	\$ 70,300
•		
APRIL		
Lakewood Congregational Church, Lakewood, O.	100,000	102,000
St. Paul's English Lutheran Church, Kenosha, Wis....	30,000	31,000
MAY		
St. John's Ev. Lutheran Church, Baltimore, Md.	75,000	75,300
Central Baptist Church, Pittsburgh, Pa.	75,000	76,000

State membership and amount of money you want raised, but

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that not every one noticed that he was bound with Fetters.

And in the Night I heard in the berth that was next to mine the Clank of the Fetters. For the Sheriff took off the strap and placed the iron fetter upon the ankle of the lad, one fetter upon the lad's ankle, and one upon his own. And this had they done for Four Nights. Even all the way from Seattle to Syracuse.

And I listened unto the clank of the Fetters, and it grieved me that it should be so. And I considered that he that bindeth his fellow man is bound with him; and the Keeper of a Prison is himself a Prisoner; and the fetters of iron wherewith a man may manacle another man bind him also.

Now in the evening I had not spoken unto the young man of his bonds. Neither did I let him see that I had noticed him. But in the morning the Sheriff spake unto me, and he said,

This young man and I have slept for four nights in the same berth, bound foot to foot, and neither of us have slept any too well. And last night we spake of thee: and I said unto him, I think that he is a man of God. And now, behold, the lad desireth to speak unto thee. And it maybe that thou canst say good things unto him. For we have come from the Coast, and we must get off at Syracuse, and then he goeth to jail to await his Trial.

So I sat with the young man, and I asked him no questions, but he told me many things. And the Burden of it all was this.

I have a good Father, but I thought he was too strict with me, and a good Mother, but I

thought she was an Old Foggy. And I loved the Bright Lights and the Praise of the Gang. And I saw in the Movies how easily one might be Rich, and I wanted some Easy Coin. Therefore have they brought me back twenty-five hundred miles for Grand Larceny.

And I spake unto him such words as God gave unto me. And I said, Think not that the chain of iron upon thy feet is thy worst Fetter. For behold, thou wast chained already when thou didst covet that which was not thine own: and in throwing off the yoke of thy father and the advice of thy mother, thou didst become the Prisoner of Evil.

And he said, Verily, I know it.

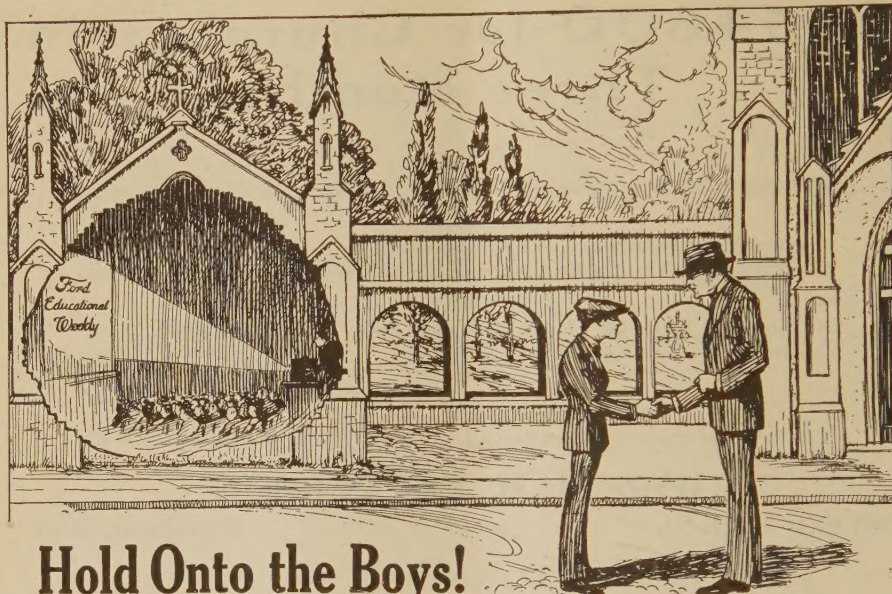
And the Sheriff said, He is not a bad kid at heart; but thus is it with the man that despiseth the law of his father and disregardeth the tears of his mother.

Now the train reached Syracuse and there was a Patrol Wagon backed up at the Curb. And I said unto the young man,

Tell the truth, whatever it shall cost thee. Take thy medicine, however so bitter it may be. Beware of evil companions. Seek forgiveness and help from thy God. And see that thou die not until thou make thy mother proud of thee.

And he asked me for my name, and the name of the City where I dwelt. And he said, One day I shall come to see thee; and then shall be no bracelets on my wrists, neither straps nor irons on my legs, but I shall be honest and free.

And I said unto him, If the Son of God shall make thee free, thou shalt be free indeed.



Hold Onto the Boys!

If the Church and Sunday school do not hold onto the boys, in the next generation Church pews will be almost empty of them.

A good and right way to hold onto the boys is to frequently show them *good* motion pictures *right in the Church and the Sunday School*. Don't let them get all their "movies" *outside* of the Church.

Equip your Church, Sunday School, and the Women's societies for showing high grade—uplifting—educational motion pictures; instructive in the Scriptures and in a thousand other helpful directions. Visual instruction seems to be providentially provided to tell the Church—old and young—what you want them to know. The eye is the quick route to the mind and the heart; and it makes a thousand-fold stronger dent on the memory.



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How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

<i>Black tea</i> —1 cupful.....	1.54 gr.
(hot) (5 fl. oz.)	
<i>Green tea</i> —1 glassful.....	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

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New Interchurch Committee Members.

The following have been elected members of the Interchurch General Committee on the principle of denominational representation:

H. K. Ober (Church of the Brethren), Elizabethtown, Pa.

D. C. Reber (Church of the Brethren), North Manchester, Ind.

Rev. W. Fred Galbraith (So. Presby.), Chattanooga, Tenn.

Rev. S. Waters Magill (So. Presby.), Chattanooga, Tenn.

Rev. J. Baltzer, D.D. (Evangelical Forward Movement), St. Louis, Mo.

N. Ortmeier (Evangelical Forward Movement), Evansville, Ind.

Prof. S. D. Press (Evangelical Forward Movement), St. Louis, Mo.

Prof. G. Walter Fiske (Congregational), Oberlin, Ohio.

Rev. Frank K. Sanders, D.D. (Congregational), New York City.

Mrs. Charles S. Thayer (Congregational), Hartford, Conn.

The following have been elected members of the Interchurch Executive Committee:

Dr. Joseph H. Apple,

Mr. E. M. Bowman,

Mrs. Wm. Boyd,

Rev. Willard Dayton Brown,

Dr. A. W. Harris,

Hon. Vance McCormick,

Mrs. Henry Peabody,

Dr. H. F. Swartz,

Dr. Chas. R. Watson,

Dr. Charles L. White,

Mr. Lucien C. Warner, Sr.

Prof. E. D. Burton, of Chicago, recently has become a member of both the General and the Executive Committee.